

Miscellaneous.

JOSEPH COOK'S THEOLOGY.

BY REV. D. C. KNOWLES.

Dr. Mallalieu's article in ZION'S HERALD on Joseph Cook's theological teachings, affirms that the great lecturer is not sustaining New England orthodoxy, but Wesleyanism. We think this statement requires qualification.

There are three distinct systems of evangelical theology extant, originating in diverse views of the condition of the human will in depraved man.

The old-school New England Orthodoxy regards the will as in bondage to sin. Through this bondage it is powerless to choose the good, but not the evil. Man, though unable to choose the right, is yet none the less responsible for choosing the wrong, and hence is damned for what he has no power to help. According to this system, God selects whomsoever He will, comes to them in their volitional helplessness, endows them with power to choose the right, and lifts them up by His efficient grace to a life of holiness. The rest He leaves in helpless moral bondage to sink to hell by the gravity of their own nature, visiting on them His judicial wrath for not doing what they cannot.

The Wesleyan system regards the will as vitiated by the fall, rendering man in his natural condition incapable of choosing the right, from lack of light, motive, and strength. Under this system, also, man's volitional nature is so impaired as to leave him helpless. But infinite Mercy has repaired the breach through grace. An atonement has been made for man, which has not only removed the natural obstacle to his pardon, but has provided grace for all his needs. Through the Atonement gracious help is given to man, energizing his will with the needed light, motive and strength, to choose freely and fully all good. This grace is *universally* given, endowing every man that cometh into the world with that volitional power which is necessary to constitute him a responsible being. This is the present condition of all men undergoing probation. We are consciously free to choose the right and reject the wrong, free through grace given by Jesus Christ. Hence all men are lifted out of the slough of moral impotency to the high level of a genuine probation, which consists in choosing the right according to the light given us!

The third system may be justly termed Finneyism—the teachings of Dr. Finney. This system regards the will as having in itself power to choose right or wrong without help from God. This it terms "natural ability" as distinguished from "gracious ability." The writer once loaned Stevens' "History of Methodism" to a Congregational clergyman, who read our statement of doctrines concerning the effects of the fall on the will, with astonishment. He said to me, "I am greatly surprised at the positions of your church, which I have always regarded as the great defender of man's free agency. Why, you do not believe in the freedom of the will as strongly as I do. I believe that a spirit in hell has the ability to repent, believe, and come out of its lost estate if it will, but it won't." This clergyman was a pupil of Dr. Finney, and a believer in his theory of natural ability. We judge Joseph Cook accepts this theory also, from the fourteenth proposition in his first prelude on a second probation. Certainly, his position there is not Wesleyan, but Finneyish.

Comparing our position with that of Joseph Cook, we hold the stronger in the controversy with those of the new departure. Wesleyanism ends probation when the grace of the Atonement is withdrawn. We teach that in rare cases that may be before death, but invariably at death. We hold that beyond the grave no grace comes to aid the broken will and lift it up to the possibility of holy choices. The great gulf of moral impotency yawns before the soul, unpassable and impassable, after the sinner has refused the pressing invitations of grace and offered mercy. Man's probation, therefore, with Methodists, does not depend so much on "final permanency of character," as on the gracious benefits of the Atonement. When man has sinned away his day of grace, his probation is forever over.

Not so in Finney's system. Carrying into eternity a will as capable of exercising repentance and faith in holy choices as in this world, why may not the soul exercise its power there? The only rational consideration Joseph Cook gives is from "final permanency of character." This is his only natural obstacle. We like our brave champion; we think he fights well; but he is at the

singular disadvantage of being exposed on a very open field. Every Methodist minister looks out on the scene of conflict from behind four solid feet of iron protection in his theology, while Joseph Cook has scarcely a breastwork of rushes to strengthen his position. The weak point in his fight is in his everlasting "natural ability."

"ORTHODOX THEOLOGY."

BY REV. W. H. PILLSBURY.

I feel extreme delicacy in appearing to join issue with Bro. Mallalieu, but really I want to write a few lines—as few as making myself understood will allow—relative to the article, "Orthodox Theology," in the HERALD of Jan. 31.

It appears to me that, after the definition of Orthodox theology, as a creed, as Bro. M. appears to admit that he understands Mr. Cook to use it when he (M.) says, "Orthodox theology is the term given for the last forty or fifty years, more or less, to the system of theology taught by the Trinitarian Calvinistic Congregational Church in New England," he (M.) must admit that the Universalist feature in the creed of the Andover candidate for honors is a new departure.

Cook, as I understand him, means new departure from New England Orthodox theology, as Bro. M. has defined it. It is, however, a departure as natural as by the French from Catholicism (the religion of their entire education, and, of course, the only religion they know) to infidelity.

I was cradled in Calvinism, and I knew or thought of no other creed than the Westminster Catechism till I was eighteen years of age; when it was regeneration, and not dry argument, that removed all my inherited and inculcated foundations, and made me an Arminian instead of a Universalist or an infidel, as I should probably have been had I been left to argued deduction without regeneration; and such has been my conception of the God I worship, and whom I consider the God of revelation, that I came to the conclusion, and said it long years ago, that if I must accept Universalism or Calvinism, I must take Universalism. Hence my conviction is that reason, without regeneration, must lead a Calvinist proper to new departure—and the most natural departure is to Universalism.

It is only the initial step of departure from its (the Calvinistic Congregational Church) own accepted, but now antiquated, creed, the leaven of which has been long at work. I have been accustomed to say that, whereas Congregational Unitarianism was only a schism, the second edition would be a *conversion* of the denomination, of which new departure is only the prelude; and I opine that the only effective conservation or redeeming measure is a wiping out in fact and in feature of the entire body and letter of Calvinism from the creed, even though it may involve the loss of "Andover."

THE SUCCESSFUL MINISTRY.

BY REV. A. L. COOPER.

[Continued.]

To these basal elements of success may be added:—

1. *Culture.* The power derived from the cultivation of the mind and heart is second only to that which comes of natural capacity. A thoroughly disciplined mind is necessary to the acquisition and use of large and varied knowledge in any department of human effort. An undisciplined mind, though of largest capacity, is like the great forces of nature that, left to themselves, go dashing about without guidance or restraint, wasting much of their power, and causing more or less desolation in their course; while the disciplined mind is like the engine under the control of the engineer, directing and using its power to the best possible advantage.

The work of culture, as well as culture for work, should begin early, and really end only with life. Preparatory culture for the work of the ministry, if possible, should be done before entering the work. The young man who depends on self-culture in the ministry, does so at great disadvantage. It is doing double work, and few are able to do this successfully. One would better take more time in the preparation, and lay the foundation for thorough, broad culture before assuming the work, than to enter hastily this most important field, and ever after feel the embarrassment and suffer the loss occasioned by the want of it. But whether in the schools or outside of them, whether by the wise training of others or by the well-directed efforts of himself, the successful minister must have a mind disciplined to think and act for itself—to acquire, to have, to hold and to use all knowledge appropriate to the work.

Heart culture is the culture of the religious capabilities, and secures constant enlargement of grace in the development of the spiritual nature. The heart will never take care of itself, and God can take care of it only as man seeks to care for it himself. The proper de-

velopment of the religious nature is the most important of human culture.

The culture of the manners should be added to what has already been named. Where the intellect and the heart lead, the real manners of the man follow—not without attention, but with it. Good manners, in private, social, and public life, have much to do with the success of the minister. Bishop James once said in a Conference address to young men that manner had more to do with the success of the preacher in public service than matter. The same thing may be said of his private and social life.

2. *Attractiveness.* This means more than the attraction of good manners or of a comely person; it means the power to draw men to hear and to be persuaded. It is sometimes called "personal magnetism," and is possessed by men without religion as well as with it. It is the opposite of repulsiveness. In so far as this is a gift to be inherited, a minister is not responsible for not having it; but so far as it is subject to cultivation, or can be brought out and improved by the grace of the Spirit, he is accountable for the lack of this element of power.

3. *Spirit-endowment.* This includes more than the witness of the Spirit to the experience of salvation, and more than the call of the Spirit to the work of the ministry; it includes the fullness of the gift of the Holy Spirit, in His personality and divinity, as a permanent resident in His own temple, the body, to purify and adorn it, to guide, strengthen and keep, to inspire and empower its possessor in the preaching of the Word and in all other work of the ministry. It is the same endowment of power to witness for Christ that the hundred and twenty received on the day of Pentecost, adapted to the present wants of the work in saving men, enabling one to speak in the demonstration of the Spirit and with power. Above all things, this is the essential characteristic of the successful minister. He may lack breadth of intellectual culture, and large attractiveness, but he cannot lack this one gift and be a successful minister of the Lord Jesus. Without it he may interest to teach and attract to himself, but he cannot draw men to the Cross.

4. *Success.* The successful minister succeeds. He succeeds in the pulpit and in the pastoral work; in the general administration of the affairs of the church pertaining to his department; in sustaining the benevolent interests of the church as well as the spiritual; in helping forward the church to a living, healthful growth, and in drawing the world to the Cross—and his work abides!

CONNECTICUT METHODIST STATE CONVENTION—A CORRECTION.

BY REV. L. J. LANSING.

MR. EDITOR: Your Connecticut correspondent falls into an error in his report of the late convention of Methodists at Hartford. He also indulges in a personal allusion which is not nearly so witty as some things which he said during the convention. Only because his account involves me personally, I quote and correct. He says:—

"In the afternoon Rev. L. J. Lansing presented a paper on the 'Status and Work of Methodism in Connecticut.' It was a very valuable presentation of an important topic. Our Episcopalian friends grow fatter in this State than we do. The causes of this more rapid growth were shown to be looser views on the temperance question, more conformity to the world in amusements, more missionary money and longer pastorate. Mr. Lansing is not in favor of a Connecticut Conference, although many heads in the convention aighed from him on this point. He evidently would rather pray with his face toward New York."

As to the matter of fact I speak first, then afterward of the matter of fancy. In course of my address on the status of Methodism in the State, I had given figures to show that while the Methodists had increased in twenty years in larger percentage than the Congregationalists and Baptists, they had been distanced by the Episcopalians. I then inquired for the reason of the more rapid increase of the last-mentioned sect, premising that we must not assume superior piety or conscientiousness for Methodists, but only look to those reasons which we could properly allege in the presence of our brethren of other denominations. This done, I noted the attitude of the Episcopal Church toward the temperance reform and amusements. I then said that the late Dr. Leonard Bacon of New Haven had been reported as saying that Methodism throughout Connecticut needed to be consolidated and to have a centre in the State, without which, in his opinion, she could never arrive at her best estate. In a word, he would have advised a Connecticut Conference rather than that the State be divided as now between the New England Southern and New York East.

I appealed to the convention as to whether they agreed with Dr. Bacon's statement, and heard half a dozen respected brethren, well-known for their adherence to and advocacy of a Connecticut Conference, cry out an affirmative. This was exactly what I expected to hear, and just about in that proportion as to numbers. Having a snare kindly laid for such unwary feet, I repeated the question, and was gratified to hear these excellent brethren commit themselves with a louder affirmative to the proposition that Methodism would have grown more rapidly if it had been consolidated. Then turning to me I said, "Please tell me, then, brethren, why it is that the Congregationalists, who have had State boundaries and a State convention for over two hundred years, with the Hartford pulpit and Yale College for centres, have nevertheless increased far less rapidly than the Methodists in the last twenty years? And tell me why the Baptists, whose organization is coextensive with the

State, and who have had a State convention embracing all Connecticut churches for half a century or more, have increased even less rapidly than the Congregationalists and have been wholly distanced by the Methodists?" You can see, Mr. Editor, how you would have felt, yourself, if you had been one of those rash brethren who had fully committed themselves to Dr. Bacon's wholly untenable hypothesis. Of course it left them with the argument of facts irresistibly against them, as I had planned that it should.

Now, as to the matter of fancy, which, in language that seems to me quite as irrelevant as it is irrelevant, suggests that I pray with my face toward New York. This is a phraseology which I never had heard until the convention, and which was evidently so pleasing to your correspondent that he took it from the originator, and I judge with no sinister motive applies to me personally. It can only mean that I desire a New York pulpit, and would sacrifice Methodism in Connecticut to that desire. To this I have only to reply that the remark will show to all who are acquainted with me that your correspondent does not know me, while my charges in Connecticut will show what I do for Connecticut Methodism. I hope that he and I alike pray with our faces toward the earth when we remember our sins, and toward heaven when we remember our Saviour. But New York pulpits no more govern my desires than State boundaries govern the growth of Connecticut Methodism.

Correspondence.

FROM WASHINGTON.

MR. EDITOR: If I were writing for a society paper, and had the taste and talent to write on styles and fashions, there is abundant material here to occupy all my time. I could then talk about the members of Congress, their wives and daughters, the leaders of society and the houses they live in and the dress they wear, the fashionable balls and reception parties, the President's movements and who called to see him, the large dinner parties and late suppers, such as stylish weddings, stylish churches, and the various organizations and secret societies. It is fortunate for the HERALD that its taste goes not in this way, as its correspondent has but little tendency toward social gossip. I may say, however, that since Lent began I notice a manifest change in these circles. For weeks before Ash Wednesday balls and parties were the order every night, and the dances often lasted till daylight. Now things have taken a different appearance, and parties will be more private until Easter. I need not add that as far as my judgment goes, this seeming sanctity is largely a society custom, and has little or no meaning to many apart from this. Beef will be dear, but people will soon repeat their pleasures as before. This is the fashion, and in no place is fashion more conspicuously carried out than in Washington in winter, which is always the time of its season. The wealthy classes of the country spend the winter here, and then go to the sea in summer.

Congress has been closely occupied in its sessions this winter, and has done much, while much yet remains to be done. But I need not dwell on this subject, as the daily papers of Boston give all the news that we get here. It is still uncertain whether there will be an extra session of Congress after the fourth of March, and it is still a matter of discussion. The Tariff bill is making very little progress, and is a tender question.

Since I wrote my last letter a number of men have died here who were noted in their way. One of these was none other than John Wilkes Booth's physician, Dr. Samuel A. Mudd, who was so prominently connected with the assassination of President Lincoln. Dr. Mudd lived at Bryntown, in Charles County, Md., about twenty miles from this city, and nearly ten miles from Surrattsville. I shall not here repeat what has gone down to history nearly eighteen years ago. I may add, however, that few are more familiar with all that region of country where Dr. Mudd lived than myself, having traveled through it scores of times. In no part of the South was the feeling stronger than in Southern Maryland, and people were denied all courtesy whose politics were suspected. In many places all hospitality was refused, and frequently a glass of water was denied. The writer has experienced many such privations in these parts in the past. The Methodist church was torn to pieces all around, and an Episcopal minister was forbidden to read the prayers for the President, and because he did not obey his people's wishes, his church was rent in pieces, and he was treated cruelly. Dr. Mudd was the last survivor of those who were tried and convicted of complicity in the assassination conspiracy. Booth was killed; Harold, Payne, Atzerodt and Mrs. Surratt were executed in July, 1865; and Dr. Mudd, Arnold, McLaughlin, and Spangler were sent to the Dry Tortugas. McLaughlin died there, and Dr. Mudd, Arnold and Spangler were pardoned. Arnold died in Baltimore soon after his release, Spangler died at Dr. Mudd's over a year ago, and now Dr. Mudd's death closes the list of all supposed to be concerned in the conspiracy, except John H. Surratt, who was tried by the civil courts, and escaped. His brother, Isaac Surratt, was in the South at the time. The sister married Prof. Toury, who was a clerk in the Surgeon-General's office, and was afterwards discharged. He has been for years since in a position in Baltimore, and John H. Surratt has been in business there. Dr. Mudd, Mrs. Surratt, and others were Roman Catholics. What a healer time is! Although it has not restored the martyred Lincoln, yet it has brought about kind and frat-

ernal feelings among people who fought against each other. The death of Dr. Mudd has revived in our minds many of the incidents of *bellum* days, which we had almost forgotten.

Another noted man here died a few weeks ago. I refer to Clark Mills, the sculptor. He was a native of the State of New York, and was known as the finest sculptor in the country. The Jackson statue on Lafayette Sq. is among his most masterly productions, and the Goddess of Liberty on the dome of the capitol. The other works of art and statues that Mr. Mills cast are too many to name. He was a man of original ideas, and had the courage to carry them out. He was a respected citizen. His funeral took place from the Unitarian church of this city, Rev. Mr. Shippen reading the prayers, and Rev. Mr. Green, a Baptist minister, delivering an address. But Mr. Mills was a member of no church; on the contrary, he was a man of strong infidel tendencies, and often advocated his views.

The Star Route trial is still in progress, but seems to make as little headway as ever. Outside of those immediately connected with it, it seems to have little interest. Mr. Ingersoll is still employed by the defendants, but has said nothing to interest the public of late. Mr. Ingersoll's most popular days here, as well as in Illinois, are past. The change in this respect is most remarkable. A few years ago he was almost looked upon as a hero, and if he lectured at the National Theatre on a Sunday evening at seventy-five cents a head, the place would be crowded, no matter whether his subject was "Skulls," "Ghosts," or "Hell." While I admit he would still draw an audience here, I assert that sentiment has greatly changed towards his views. Who would not respect him if he were a reverent thinker, an honest doubter, and showed any sincerity as a seeker? But he is nothing of this kind; he is a jolly jester, without sincerity, without logic, and with scarcely an element of character like Tyndall, Spencer, or Huxley.

We are still without a district commissioner. The President nominated Mr. Ormstead, in good faith, to succeed Major Thos. P. Morgan, whose term expired, but he was weighed in the balance and found wanting, and the President withdrew his name. Although candidates for the office are legion, the President has nominated no other yet, and seems to be cautious. Major Morgan is still his own successor in the office and faithfully at work, and will remain so until a commissioner is appointed, which, it is to be hoped, may be himself, as no one who knows him believes he ever designedly or knowingly made a mistake, or did anything but credit to the office.

Another important position is made vacant in the Bureau of Engraving and Printing, a branch of the Treasury department, caused by the death of Col. Irish, who was chief. Although there has been a rush of applicants, still the place is not filled. The position is an important one, as well as that of district commissioner.

The Methodist churches of the District (about sixteen in all) are preparing for the approaching Conference, which meets in Winchester, Va., March 7, and will be presided over by Bishop Warren, who will be new to many of the ministers. The Bishop paid a visit to this city over a week ago, and was the guest of Bishop Andrews.

A number of Conferences will be held in this section of country during the first part of March. I have already referred to the Baltimore Conference, which meets in Winchester, Va. The Methodist Protestant Conference of Maryland will meet at Westminster, Md., at the same time. The Virginia Conference (Methodist Episcopal) will meet at Mt. Sidney, Va., on March 14, Bishop Wiley presiding. This struggling little band has been heroic in the past, but after all it is scarcely holding its own; at least, it is gaining little headway, which is easily explained.

The Washington Conference, composed of colored ministers, will meet at Alexandria, Va., on the same date as the last named, and Bishop Warren will preside. This Conference has made rapid progress since it was organized. Many of its members were once slaves and could neither read nor write, but the progress they have made in this and other respects is wonderful. I will not note but one more Conference at present—the Baltimore Conference of the M. E. Church, South, that will meet in Charleston, West Virginia, March 14. Bishop Keener will preside. This Conference was organized in 1866, and was composed of members of the old Baltimore Conference whose Southern sentiments led them to withdraw from the mother church after the outbreak of the war.

I have much church news which must now be deferred. Bishop Andrews will leave in a short time to attend Conferences in the southwest. It is said that Rev. Dr. E. D. Huntley, of Appleton, Wis., will be the new pastor at the Metropolitan Church, and Rev. R. N. Baer, the present pastor, is likely to go to McKendree Church. A few other changes are sure to take place here.

Rev. W. W. Hicks, pastor of the Tabernacle, draws good congregations. It seems he is becoming rather broad and liberal, and if it be true that he no longer believes in endless punishment, he was constant in leaving the church to which he owes all he is to-day. It will be remembered that through the influence of a certain newspaper man here, he was chosen as Gaiten's chaplain, before he was "removed" by the rope. Now Mr. Hicks has sued that paper for damages amounting to \$85,000, and the New York Graphic for a similar amount. All this has arisen about the bones of Gaiten and his final disposition. No doubt Mr. Hicks may feel aggrieved, but the papers here have treated him most kindly.

R. R.

Feb. 12, 1883.

FROM PROVINCETOWN, MASS.

MR. EDITOR: The record of this town on the temperance issue deserves to be published, and may be a refreshing breeze to the heated toilers in this great conflict. At the annual town-meeting, on the question, "Shall licenses be granted for the sale of intoxicating liquors in this town?" a phenomenal vote was cast, which has been rarely, if ever, equaled. The vote was light—only 123 out of 856 registered voters; but it gave expression to the spontaneous sentiments of the people, as no temperance meetings have been held of late, nor any attempt made to bring out the voters. When the voting ceased, the moderator commenced to read the votes publicly, the clerk keeping tally. Every vote was a "yes" among them. That volley of *voes* should be heard throughout the land, and the other towns of this goodly Commonwealth should listen to the voice of victory that comes to them from across the bay from the right arm of the State, until they catch the note and swell the chorus. But when the moderator announced that he should "declare the polls closed, if all present had voted who wished," an solitary Irishman (naturalized!) started up, partly in sport, and partly impelled by the instincts of his race, and deposited a *yes*.

Prohibition in this town is absolute. In a residence here of six months I have seen but two persons, of the hundreds of visitors and sailors who frequent this port, at all under the influence of liquor. Intoxicants cannot be purchased here. As a natural result, there is little business for a police court, lock-ups are unnecessary, and criminalities almost unknown. One may here sleep in security with unbarred doors. But this state of affairs will not surprise the readers of the HERALD when they hear that this is overwhelmingly a Methodist town. We have quite a population of Romish Portuguese, but of the four Protestant churches, the two largest, whose graceful spires are the most conspicuous objects of the town and are seen for miles away at sea, are Methodist. From two-thirds to three-fourths of the Protestant families here are Methodist. Yet the "Mayflower" anchored in our harbor and the Pilgrims landed on the sand shores of Provincetown just a month before they landed at Plymouth! Give Methodism an equal influence in other places, and there would doubtless be as strong a sentiment against the rum traffic as there is here.

When the new and elegant steamboat is completed and running, no pleasanter or cheaper summer excursion can be offered Bostonians than to spend a day in visiting our unrivaled harbor, and looking at this quaint, and in many respects Arcadian, village. The new steamboat is being built by the enterprise of, and will be commanded by, the genial Capt. John Smith, a loyal Methodist and worshiper at the Central Church.

A. W. SEAVEY.

GREENWICH ACADEMY.

The school is in a remarkably prosperous condition in every way. The attendance this year has been very full and the interest and enthusiasm of the pupils and teachers in their work marked. A number of fine lectures have been delivered here during this winter season, prominent among which was one by A. S. Weed, esq., publisher of ZION'S HERALD.

The religious interest has been good all the year, and is at the present time becoming intense. A number of the students have recently received the baptism of the Holy Ghost and fire, and the result has been, a flame of salvation has sprung up which seems about to consume the whole school. Sinners are being saved, and the Christians are, almost without exception, either already endowed with power from on high or are seeking this experience. Let all who read lift up a prayer that God will not stay His hand till our whole school be filled with the fullness of God.

O. L. CARTER.

Our Book Table.

HISTORY OF THE PACIFIC STATES OF NORTH AMERICA, by Hubert Howe Bancroft. Vol. IV. Mexico (Vol. I: 1816-1821). San Francisco, A. L. Bancroft & Co. 8vo, cloth, \$4.50. It makes one's head swim to think of the undertaking upon which Mr. Bancroft has entered—the classifying, indexing and excerpting notes of a library of nearly forty thousand volumes, in Latin and all the modern languages, many volumes in manuscript, and then the writing of thirty-nine octavo volumes of history. A writer in the *Nation*, a few weeks since, criticised Mr. Bancroft quite ungraciously as using the brains and labors of other persons without proper acknowledgment, and then the praise himself for work accomplished by other hands. In a succeeding issue of the *Nation*, Mr. Bancroft makes a very frank and manly response. He simply shows, without any attempt to answer his critic, that his undertaking is too vast for one human life, and that only by the aid he has been able to command could he bestow upon the world of letters the benefits of the rich literary treasures which he has accumulated at a great expense. But evidently there is one controlling mind informing and harmonizing the whole working corps. After much effort Mr. Bancroft has surrounded himself with a homogeneous body of scholars and writers, entering entirely into his plans, and working in harmony with his broad designs. But all this work (no small portion of it, both in research and composition, accomplished by his own personal labor) falls under his revising hand. This homogeneity of thought and expression becomes evident to the reader. In order to present to the reader the parallel histories, during the same dates, of the different Pacific States, the later volumes of the series are anticipated. The same course will be pursued in reference to the North-western territories of our own country.

the different volumes being published with reference to their chronology rather than to their position in the contemplated set of histories. The fourth volume commences the very interesting annals of Mexico. The bibliography of the subject fills, without being completed, nearly an hundred pages in the smallest type. The present volume brings the author into comparison with the most popular of our modern historians. The rare accessions of original documents which he has secured, and the generous space which he gives to his subject, afford him special advantages in this later presentation of these exciting incidents. We have not been able yet to institute a careful comparison with Mr. Bancroft's predecessors, but have read his book sufficiently to find that the writer relates his story in a vivid and picturesque manner, and fortifies his opinions by abundant foot-notes. The volume issued comprehends the early campaigns in the conquest of the kingdom of Mexico, and the capture of the capital city, and will be completed in a portion of the succeeding volume. It is a story involving with a strange fascination, although it relates the painful incidents of one of the most infamous of successful buccannery expeditions that was ever recorded. It is told with sustained vigor, from the introductory review of the results of the discoveries of Columbus and the portrait of Cortes to the frightful massacres which closed the siege of the devoted city of Quauhtemoc. The concluding volumes will be expected with interest.

We referred some time since to "The Pulpit Commentary," an American edition of which has been issued by A. D. F. Randolph & Co., New York. We noticed the volume upon "Leviticus," as giving the fullest and most satisfactory exegetical and homiletical exposition of that important book that we have examined. Mr. Randolph's firm now issue, neatly bound, and much cheaper than the *Expositor*, is a series of two large octavo volumes, at \$2.50 each. The whole work, which has a high reputation in England, is edited by Rev. Canon H. D. M. Spence, M. A., and Rev. Joseph S. Exell, M. A. The expository portions of the volumes are the work of Rev. E. Bickersteth, D. D.; the homiletic portions, of Prof. J. R. Thomson, M. A., assisted by five other well-known clergymen and scholars in sacred literature. To ministers and teachers in Bible classes, no volume can be more helpful than these admirable homilies added to the best critical expositions of the sacred text. The work gives, in fact, a series of rich expository discourses upon the Gospel of Mark, in connection with an ample commentary. The other volumes of this able work will be issued at an early date, in succession, by the New York publishers.

REMINISCENCES AND MEMOIRALS OF MEN OF THE REVOLUTION AND THEIR FAMILIES, by R. M. Cullen. Boston: Estes & Lauriat. This volume finds its special occasion in the personal recollections of its venerable author, whose marked face forms its frontispiece. In his opening chapter he discusses the Revolutionary period, the influence of the Puritan and Pilgrim families, and the importance of preserving the purity and power of the ancient New England family discipline in our days. The writer then gives delightful and characteristic incidents in the family history of the Otises, the Adamses, the Quincy family, the Lincolns, Parkers, Munros, Browns, Kirlands, Ellerys, and Channing. Nearly every page is a personal recollection of the members of the Society of the Cincinnati, the heroes of 1812, of Oliver Hazard Perry, of the personal appearance of Revolutionary officers, of Lafayette, of the battle of Lexington, and those engaged in it, and of the Revolutionary men of the Middle and Southern States. Altogether, the book is one of peculiar interest, having all the attractiveness of the stories of the olden times told by one in whose own memory the recitals from the lips of the actors themselves are still fresh.

One of the handiest of books for the writer's desk has long been Hayden's *DICTIONARY OF DATES*. It was first published in 1841. The author died in 1856. About this time, as new editions were rapidly called for, Benjamin Hayden, Librarian of the Royal Institution of Great Britain, became its editor. Sixteen editions have been published by 1878. The present beautiful American edition, under the supervision of Henry Cary Eggleston, has been reprinted from the seventeenth English. Certain errors in it have been corrected, and American dates added. It is invaluable for reference. A slight examination shows what a mass of statistics, chronological, biographical and historical information is given, arranged alphabetically for immediate reference. Editors and writers for the press press heavily burdened with the names of the authors of such works. The book is issued in the neat and substantial style of all the publications of Harper & Brothers.

From the same house, published in uniform style with Mahaffy's *History of Greek Literature*, is a new *DICTIONARY OF LATIN LITERATURE*, from Emilius Boethius, by George Augustus Simeon, M. A., of Queen's College, Oxford. This is a popular history of Latin literature, edited, as common sense suggests, at the period of the invasion of the Empire by the northern barbarians, intended for the reading of the public, generally, not familiar with the original language of the writers, and for young scholars also, who wish to get a general view of successive writers and their times. The work will form a valuable addition to the reference library of classical students in our colleges, as well as a most interesting volume for the general reader.

The Harpers add to their popular, portable, and well-known *Illustrated PERICLES, PRINCE OF TYRE*, and *TWO NOBLE KISSEMS*—the latter of which Mr. Rolfe credits to the authorship of John Fletcher in connection with Shakespeare. The illustrations, and text, of these beautiful volumes, leave nothing to be desired in this edition of the great dramatist.

THE DOCTRINE OF PROBATION, EXAMINED, by GEORGE H. EMERSON, D. D. Boston: Universalist Publishing House. The book is intended to be an answer to the late volume of Rev. G. F. Wright—"An Inquiry Concerning the Relation of Death to Probation"—to the late article in the *Protestant* of Park and Pines upon the question of probation after death, and a review of the general discussion which has been awakened upon this subject. It is written in good temper, calmly and reverently; sometimes, however, treating the solemn belief of the orthodox churches as the "last things" with a lightness that grates harshly upon the reader belonging to that wing of the Christian body. With an honest desire to sit as an unbiased jurymen and listen to the plea of an advocate, we must confess that the argument seemed to us special pleading, and failed to convince us that the Scriptures do not teach that our present life is a probation, only a school of discipline, and that they do not indicate that this disciplinary work continues after death. We cannot read the "trend" of Scripture as leading to such a conclusion.

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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.]

Zion's Herald.

WEDNESDAY, FEB. 28, 1883.

The sessions of the Conferences are approaching—are you preparing for them? Another Conference year nearly gone! What has been done for Christ in the several churches? Has the church become purer, stronger, and more earnest in her work? Have souls been converted? Should not these results have been realized in every church? If not, why not? Is the fault in the pulpit, or pew, or both? Consider the matter well, and if there be a fault in neglecting duty, ascertain, if possible, on whom the negligence rests. Improve the few weeks that remain, and whatever may have been the past, the future shall tell grandly for Christ. The Lord greatly bless the New England Conferences, and may they close the present year in a flame of revival!

The dying moments of the distinguished James Armistead were made impressive by his dignified joy. At the hour of noon, Oct. 19, 1869, "with his eyes lifted up to heaven, amidst the earnest prayers of those present, this eminent theologian calmly rendered up his spirit to God." So beautiful was this grand act of faith, that when he ceased to breathe, the spectators, moved as by a common impulse, each exclaimed, "O my soul, let me die the death of the righteous!" Such a death was worthy of the man who did so much to prevent the truth of the Gospel from being discredited through the efforts of its mistaken friends to clothe it in the pagan garments of unconditioned election based on an eternal purpose equivalent to the "fate" of heathen superstition.

A bitter thought is aptly compared by Longfellow to a bee,—
"one that makes no honey;
One that comes buzzing in through every window,
And stabs men with his sting."
How suddenly and unexpectedly such thoughts will sometimes find their way into the mind! We think of a friend, and something he has said or done strikes us as a proof of his treachery, falseness, baseness. We had not so viewed his words or acts before. We cannot tell exactly why we so view them now; but we do, and the bitterness of our thoughts stings our souls until we writhe with anguish. What should we do at such times? Give the bitter thought an abiding place within us? Nay, that would be to act the part of self-tormentors. What then? Our plain duty is to put away the evil thoughts and apply to the wound it hath made the healing balm of love—of that love which "thinketh no evil, beareth all things, hopeth all things, never faileth." What the soft south wind is to ice and snow, so is the breath of love to bitter thoughts. It melts their bitterness, leaving only tenderness, confidence and good-will remaining.

If day-dreams were efficient forces in men's lives, there would be few unprosperous persons in the business world, few dullards in schools and colleges, few lame, halting, lean disciples in the church. For who has not dreamed of being greatly successful in this world's affairs? What disciple has not dreamed of being eminent in the church for holiness and influence? But day-dreaming is only building "castles in the air." It puts nothing good into one's character. It accomplishes nothing valuable to the church or to society. Jude speaks of dreamers in the primitive church whom he calls "clouds without water." . . . trees whose fruit withereth, without fruit. . . wandering stars, to whom is reserved the blackness of darkness forever." This is a dark yet correct portrait of all mere day-dreamers, since such dreaming is both profitless and hurtful. Life is not meant for dreaming, but for doing. Thought, purpose, action, are the threads out of which true lives are woven. Therefore let him who would fill his ideal of Christian discipleship, as Charles Kingsley wisely counsels,—

"Do noble things, not dream them, all day long,
And make life, death, and that vast forever,
One grand, sweet song."

Few afflictions make such deep and lasting wounds as death inflicts when he robs parents of beloved and promising children. To highly sensitive natures the pain would be almost insupportable but for the relief afforded by those heavenly anodynes, faith and hope. Jeremy Taylor, writing to his friend John Evelyn, who was mourning over the loss of two children, gave utterance to some admirable thoughts, which may be sources of consolation to some bereaved parent whose eyes may chance to see this paragraph. He says: "Remember your two boys are two bright stars and their innocence is secured, and you will never hear evil of them again. Their state is safe, and heaven is given to them on very easy terms; nothing but to be born and die. It will cost you more trouble to get where they are. . . . Though your grief hath but too reasonable a cause, yet it is much more reasonable that you master it. . . . Consider that you would have suffered them to go from you to be great princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, . . . the question of mourning is at an end." These thoughts have their roots in Scripture and common sense; and if thou art the possessor of Christian faith, O weeping mother or father, thou wilt henceforth think of thy buried ones, not as in the grave, but as glorified spirits living, loving and growing in the realm of the everlasting. Knowing that they are there, weep no longer over their departure, but let them be as loadstones to attract thee to thine eternal home.

OUR GREAT WORK AT THE SOUTH.

The one unquestioned, ample field for both the outlay of service and substance in the Southern States, for the Methodist Episcopal Church, is the Christian education of the illiterate. We have ample opportunity for preaching the Gospel and gathering the people for worship, but the most imperative call at this moment is for trained teachers and educated ministers. There can be no real advance in the condition of the colored people until the schoolmaster reaches the children, and their religious instructors are able to read and interpret correctly the Holy Scriptures. The emotional religion, fed by the uncultured utterances of devout but very ignorant men, met the spiritual necessities of an enslaved race, cut off from many of the strongest temptations of human life, but it is insufficient for the broader licenses of the era of liberty. These four or five millions of people, in these early hours of emancipation from all restraint, make an impressive plea to thoughtful and patriotic Christian men for a legitimate aid to rise to the opportunities and perils thrust so suddenly upon them.

In our Western and Northwestern States a little aid to erect a house of worship, with the earnest preaching of the itinerant, will soon develop a strong and permanent church. The sturdy men from the New England States, with their intelligent and industrious wives, are everywhere to be found, and ready to become the hearty co-workers in establishing the two vital centres of every thriving village.—The church and the public school. At the South a more protracted and difficult work has to be undertaken. Hereditary ignorance, superstition and vice, the lack of the pure, invigorating family influence, a sensibility deadened by ages of servitude to the commonest requisitions of social life, meet the Christian reformer everywhere as he enters upon his work among the colored people of the South. Already, however, a wonderful result has been accomplished. No missionary field on earth compares with it. There is no established opposing religious faith in this broad field, but a singular predisposition to, at least, the outward forms of piety. Time and patience are required. The soil has long been left fallow. They need the presence and sympathy of well-trained Christian ministers with their families, as really as do the people of India. Of course the former house and body servants, which form but a small proportion of the population, are exceptions; but with others all true ideas of home and family life are to be taught and illustrated by example. This work, at the cost of no inconsiderable personal sacrifice and the loss of all social recognition by the resident white families, has been carried forward for the last twenty years by many of our noble Northern ministers with their families, and our equally self-denying teachers and professors in schools for colored pupils.

But this work cannot be carried on simply by outside help. We must develop this new, cultivated Christian life among the people themselves. Our schools seem, indeed, few when divided among so many millions, but their influence increases by a rapid progression. Who can measure the influence of one thoroughly-educated colored minister? Hundreds have already been grad-

uated from Orangeburg, from Bennett Seminary, from Clark University, from Nashville, from New Orleans University, from Wiley University, Texas, and others of our institutions now crowded with students. What an educating influence these trained men exercise over their companions in the Conferences, and what a cultivating power in the pastorates they fill, year after year! One can readily see how widely and rapidly such sanctified personal forces extend themselves. Thousands of teachers and of educated mothers have been trained in these schools, and have gone forth to establish other centres of instruction, or to set up model Christian homes. The influence of these agencies is everywhere perceptibly felt. It is awakening the interest of the Southern Christian and citizen. Already the M. E. Church, South, has laid the foundation of a school for the higher education of colored youth, with one of its most accomplished professors at its head. The inspiring character of the ministry, and the fine scholarship of some of the graduates, are awakening, slowly indeed, but certainly, the respect of the hitherto exclusive class of the community. The orderly conduct of our Southern colored Conferences, and the striking abilities and cultivation often shown among their members, have already occasioned remark and produced a highly favorable impression. No Christian work of the hour brings a richer or earlier harvest than that expended upon the education of the pupils in our successful Southern institutions.

In our ministry to a white population at the South, which calls for our services, and which, certainly, has a right to make its own election as to the Christian teaching it prefers, we come into competition with a church bearing a common name with ourselves and enjoying the traditional history of a century. Our growth in the Gulf States, very naturally, as the Northern emigration southward has not been large, and as many Northern families, for business and social purposes, prefer to make their alliances with the previously existing churches, has thus far been comparatively slow; but in this work among the colored people we have an open door and no serious hindrances. Indeed, in the educational aspects of it, we are, at least, beginning to hear a few hearty "God speed you!" from Southern Methodists. Our church, from its prominent position in reference to the colored man before the era of freedom, has ever found a peculiar welcome in its endeavors to preach the Gospel and to establish Christian schools among them.

We are only limited by the contributions of the church in the enlargement of the work upon which we have entered. A third of the sum required to board and educate a pupil in our Northern seminaries will train an excellent teacher, or a devout young minister, for their important callings. It is fortunate that we have already so many, and such well-situated, institutions. Dr. Rust, with the advice of our Bishops, constantly supervising the whole work, and the able board of the Freedman's Aid Society, has succeeded in planting his schools in the finest points of power, and by indefatigable labor has been able to crowd their halls with young men and women who are already making themselves felt throughout the States in which these institutions are established. Dr. Hartzell is now in this vicinity, setting forth the interesting and persuasive details of this important work. He speaks of what he has seen, and felt, and handled himself. He is a full man, and no one can listen to him without being powerfully moved by the claims he advocates. Let him be heard; and may the church generously respond!

THE TARIFF PROBLEM.

At the time of writing, it is impossible to know whether or not Congress will accomplish any reduction or revision of the tariff at this session, although a bill has passed the Senate. The chances are against it; but a conviction that the people demand relief from the existing taxation, may lead to some action before adjournment. Meantime, it is not untimely to set forth the conditions of the question and the progress of efforts to secure revision, which will aid our readers to understand better the meaning and effect of whatever action may be taken.

Underlying the question of what tariff and how high a tariff shall be imposed, is the question whether we shall have any at all; that is to say, whether foreign products natural and manufactured shall be admitted free of taxation to be sold to our people,

or whether a duty shall be levied upon them. There are those who maintain a theory that it is the right of the people to have freedom to purchase from whomever they can purchase cheapest without interference by the government, and to sell to whomever will pay the most. This is free trade. Few, perhaps none, would maintain that it is quite practicable to establish absolute free trade at present.

It is a necessity of governments to have income to meet their expenses. This must be raised by taxation of some kind. It may be raised by direct taxation of the people; but that method has been found to be less satisfactory in the main than to raise it by indirect methods which avoid the presentation of a tax bill. The favorite method of indirect taxation is for the government to collect a duty on goods brought into the country for sale to our people at the port where they are entered. Such a tax may be so graded and applied that it will not seem burdensome, for although the last purchaser of the goods pays it in the form of an increased price of such goods, he never knows precisely how much of the cost represents the tax. It may be levied chiefly upon luxuries which the poor buy, so that it does not affect the poor. A tariff levied solely with reference to the needs of the government is called a revenue tariff.

But there is another matter which every nation has to take into consideration, and that is what will help the nation's growth and prosperity and make it independent of other nations, sufficient unto itself in all necessary things, so that in peace and war its people may have all things requisite to their comfort and security. Primarily the United States was an agricultural nation. Most of the things we needed, not produced by the soil, were brought from other lands where they could be produced cheaper either on account of better natural advantages or because of more skill and better training. From the beginning of our history as an independent nation wise statesmen have advocated the policy of developing our own resources and encouraging all industries which contribute to our own wants. On the theory that it is every individual's right and interest to buy in the cheapest market, it is clear that this desirable condition of the nation could not be reached, for in a new country without skilled labor manufactured goods cannot be produced so cheaply as in older countries, and would find no purchasers as long as competition was unrestricted. The method of restricting competition by imposing such duties on foreign goods as will not permit them to be sold in this country cheaper than they can be profitably produced here. This is a protective tariff.

The question to what extent protection by tariff shall be extended to American industries has always been a serious one. It has been more debated than any other subject with which the government has had to deal, and has been more than once the dividing line of political parties. It was the pretext for the threats of disunion made by the South during the administration of President Jackson. The right adjustment of the tariff is one of the most complicated and perplexing with which statesmen have to deal. The tariff may be made so high as to prohibit importations, when no revenue would be derived from it. The manufacturers of such goods as are so prohibited have the field to themselves, and if they appear to be getting rich rapidly, people are apt to think they are protected in charging extortionate prices. The communities which do not produce protected articles, but have to buy them—the farming communities—think the others are unfairly favored. The answer made to their complaints is that if the profits are large, domestic competition will reduce them; and, furthermore, that the building up of manufacturing communities, which the farmer's products supply, makes a home market and enables him to get a good price for his surplus products, so that his disadvantages from the tariff exceed his disadvantages.

The present agitation of the tariff question has arisen from a conviction on the part of the people that the existing tariff is too high. When the civil war broke out, the government was obliged to have immense revenues, and owing to the probable perils of commerce, obliged to encourage home production. The tariff was for the first time brought to the attention of the most ultra protectionists, and internal revenue taxes were imposed in addition. Although the revenues of the country were immense, we incurred a monstrous debt, and after the war the excess over current expenses and payment of interest was devoted to the reduction of the principal of the debt. This has been repeated until it is no longer a heavy burden, and the income of the gov-

ernment, notwithstanding the abolition of most of the internal revenue taxes, is now far in excess of its needs. The people feel that it is high time the tariff, which in its existing rates is a war tax, should be reduced.

Two or three attempts have been made to frame a new tariff. The Ways and Means committee of the House of Representatives, when Mr. Morrison was chairman of it, made the attempt. It was repeated when Mr. Wood, of New York, was at the head of the committee. Both bills were imperfect, and were rejected. Then Congress authorized a tariff commission, which should consider the whole subject and report a comprehensive and just measure. The commission did its work, but it was not satisfactory. During the whole session both houses of Congress have been engaged in making new tariff bills. Although the House under the Constitution has the sole right to originate revenue bills, the Senate has a right to amend them. At the last session the House passed and sent to the Senate a bill reducing internal revenue taxes, and the Senate has undertaken to amend this bill by adding to it a new tariff. Although both bills reduce the tariff, they hardly agree on a single item, but generally the Senate bill effects the most reduction.

The interests are so vast and conflicting, and they affect so directly every man's condition, that it is not strange there should be wide differences of opinion about what is practicable and reasonable. Under the stimulus of high protection thousands of millions of dollars have been invested in industries, and millions of citizens are employed in them. If the tariff is reduced so low that foreign manufacturers can enter our markets and underbid the prices at which our manufacturers can make goods, paying fair wages and making fair profits, wide distress will prevail. What will become of the capital invested in these industries? What will become of the workmen who live on the wages paid? A readjustment of the tariff means a readjustment of every important business of the country to the new conditions. It would be disastrous beyond all calculation to make a reduction so great as to paralyze manufacturing industries. It would be easy to precipitate hard times worse than those of a few years ago. Nevertheless, we ought to begin to reduce, and it is to be hoped that Congress will pass a bill which, if it does not accomplish all that seems practicable, will afford a degree of relief.

BRIEF MENTION.

—Rev. Dr. H. K. Hines, of the Pacific Christian Advocate, has the hearty reciprocation of the editor of Zion's Herald in all the fraternal words he proffers. We always read his well-edited sheet with pleasure and profit.

—The Society for the Prevention of Cruelty to Animals calls attention to the legislation now threatened, permitting larger license for the destruction of insect-eating birds and their nests. These little divinely-appointed enemies to the foes of our fruits and flowers should have the ample protection of the law in their faithfully-rendered service.

—The church edifice in Franklin, Mass.—a beautiful house of worship—has passed out of the hands of the small Methodist body there, whose means were too limited to hold it. It was built just before the great business depression. A thousand dollars from without, added to what they can raise among themselves and their friends, will, even now, give it back to them without debt, and perpetuate a devout and hard-working Christian church.

—If we understand the merits of the case in the late fracas at Dartmouth College, Hanover, N. H., the act of the class in insulting and abusing a professor, and breaking his windows, was one of the most dastardly that young men of any character could ever perpetrate. The course of the rest of the class, many of them excellent men and Christian professors, in shielding such barbarous conduct by standing by their associates, seems to us both unmanly and unchristian.

—The very successful child of the New York city M. E. Church Extension Society—the Cornell Memorial—completes its beautiful and commodious new house of worship and dedicates it on the 25th of March. The New York East Conference is to occupy it for its next session. Its active pastor, Rev. W. W. Bowditch, D. D., looks forward with lively expectations to this grateful era in his diligent ministry.

—Mr. W. H. Breatley, of the Detroit Evening News, sends out a very neat, commodious plan, with the different elevations and full descriptions, for a village church capable of seating 450, and costing but \$3,400. It is of an attractive style of architecture, and has several special advantages in its manner of sitting and arrangement of rooms. These and other plans, cheaper or more expensive, which he has designed, can be obtained by addressing him as above.

—The Homiletic Magazine for February has a sermon by Rev. E. de Pressensé, D. D., twelve pages of homiletic miscellany, a continuation of the valuable symposium upon the Atonement, with short expository discourses by Dr. W. B. Pope and others. This is far the best suggestive monthly visitant to the study of the thoughtful pastor. It is published in this country by A. D. F. Randolph & Co., 990 Broadway, New York.

—The National Temperance Publication House, New York, issues, in a neat, two-leaved tract, a clear, comprehensive and impressive argument for constitutional prohibition. It is written by Dr. Daniel Dorchester, and should be so widely in the community. It offers, also, a good outline for a temperance discourse to any preacher and public speaker. The same house issues, also, an excellent tract upon "Intemperance in

Wine Country," showing the results of grape-raising and wine-drinking in Switzerland.

—Mr. Wong Ching Foo, a cultivated Chinese gentleman of New York City, edits a paper in Chinese, which is published by the Enterprise Co., 189 and 191 Chatham St. The number we have examined of the Chinese American contained the music of the familiar prayer-meeting song,—

"I am so glad that our Father in heaven
Tells of His love in the Book He has given,"
with much other, doubtless, very valuable miscellany, which looked to us like the symbolic inscriptions on a tea-chest.

—The Grand Army Magazine, published in Denver, Col., commenced in January, issues a fine number for February. It has a list of excellent contributors. Its articles are partly reminiscent of the grand descriptive of proceedings of the Grand Army, giving picturesque sketches of portions of the country, with well-written short stories and literary miscellany. The work is handsomely illustrated. \$3 a year.

—The piety expressed in the extended and elaborate proclamation of Governor Butler for a State Fast, April 5, is something remarkable. The Governor could not have taken a more effective way to secure a general reference on that day to the moral aspects of political questions, than his official recommendation to ministers to avoid such subjects and to preach the Word. The preachers of Massachusetts have a traditional habit of selecting their own themes and uttering their own convictions with little reference to the suggestions of secular rulers. They will, without doubt, preach the Word; but Revelation has many an apt message to those in authority. Peter will put the matter in his appeal to the governing tribunal at Jerusalem. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

—Our excellent and venerable brother, Rev. J. E. Risley, is an agent in the city of Providence, R. I., for the sale of an invalid chair. The chair, which is quite elaborate in its construction, and can be changed at once into a lounge, easy-chair or couch, was planned by Rev. S. H. Platt at the time he himself was an invalid and a cripple. We have only seen a picture of the chair and read the commendation of it by Dr. Buckley and others who have examined it. It has every appearance of being a lasting benediction to sufferers condemned to the long occupation of sitting or horizontal positions. Rev. J. E. Risley, 111 William St., Providence, will send descriptive circulars to any one desiring to know more of the invention.

—We are sorry to see the announcement of the resignation of Dr. De Puy, assistant editor of the Christian Advocate, New York. His is a rare service which he has rendered for many years to that paper. He has the editorial instinct in a marked degree, and can make scissors and pen embody in a few sentences just what people are specially glad to read. We are pleased to know that his relation to our denominational literature is not to cease. The "People's Cyclopaedia," which has just appeared, is an exceedingly well-edited and requires constant revision. Other important works are already projected.

—The Art Amateur for March is a fine number. It has its accustomed and much-sought-after "designs." Its editorials are upon the "Brooklyn Exhibition," "Gauguin's Dogs," and the "French Critic on American Homes." The illustrated papers are the three exhibitions—Water-Color Society, the Etching Club, and the Artists' Club. The "notes" and art miscellany in various departments are abundant and fresh. Published by Montague Marks, 23 Union Square, New York.

—No event has of late caused a more painful sensation throughout the land than the awful casualty in the Roman Catholic school in New York city, occasioned by a fire. The arrangements for exit were, evidently, seriously deficient. The defenses of the stairs were inadequate. The Sisters who were in charge seem to have borne themselves with great courage and wisdom. The falling strength and fainting of one brought on the fatal climax. The frightened children pressing against the balusters, they gave way, and the living mass fell into a suffocating heap. Sixteen have been already buried. Private as well as public institutions must be thoroughly inspected.

—Dr. S. F. Upham, of Drew Theological Seminary, preached two fine sermons last Sunday, one in Trinity, Charleston, and at the Mt. Bellingham Church, Chelsea. The discourses were in behalf of the Missionary Society and were very powerful and effective sermons. The collections were good, although the day was very unfavorable for congregations. In the evening Dr. Upham attended the crowded social service at Trinity and rendered very grateful service.

—The International Review for February and March has a varied and seasonable list of papers. It opens with a lively contribution upon the "Protection of American Arts." The other papers are: "The Social Reconstruction of England," "Admission of Women to Universities," "Decline of the French Premiership," "Trial by Jury," "Our Future Banking System," "The Divine Law of Divorce," "Poor Pay and Pensions" (referring to the sad lot of many of the civil servants of the Government), "Our Land Grant Railways in Congress," and "The Story and Meaning of the New York Election." This able magazine is now published in New York by John W. Ryckman, \$3. Edited by Wm. Ralston Balch.

—Rev. Thomas Timmins, the active officer of the Society for the Prevention of Cruelty to Animals, and the special agent for the establishment of Bands of Mercy, gives, in a circular which has been published, the history of the founding, aims and works of the international circles. They have been widely accepted by our Sunday-schools, and hundreds of our young people wear the pretty badge of membership, and learn to be tender towards the brute creation. Rev. Charles T. Brooks, of Newport, R. I., pronounces this beautiful benediction upon the work:—

"Angel of Mercy: marshal forth
Thy Bands of Mercy over all the earth.
Fanned by the dove-winged winds of love,
Conquering the world for the kingdom above,
Flinging the beautiful banner abroad,
Kindness to all the creatures of God!"

"So may thy army be marching along
To the music of the angels' song,
Thy Mercy's strong and silken band,
Kiss heart to heart and hand to hand,
Till war, oppression, and hatred cease,
In the reign of Liberty, Love, and Peace!"

—The venerable Daniel Lee, one of our early missionaries in Oregon, writes from Caldwell, Kan. With the following private note, he sends an interesting communication in reference to that mission, which will appear next week:—

"It is only occasionally that I see the Hallelujah, but the Christian Advocate and the Pacific Advocate come to me weekly. Myself and wife are advanced in years, she being above seventy and I past seventy-six. She bears her burdens well; though feeble, I am strong, having no sickness. My hand is steady, sight good, step firm; I am still a good walker, and preach with the way I open. We have been in Kansas six years. I

have in that time been called to attend some forty funerals. When the people came, death came also; yet the country is deemed healthy. Since 1854, when the mission land crossed the western desert Oregon, what wonderful changes have transpired! Almost two centuries have literally thrown themselves into this vast Western wilderness, and converted it into a fruitful field. The Divine purpose concerning man at the beginning, 'Let him have dominion,' is hastening to its fulfillment. The Lord hasten its full accomplishment!"

—Since the year opened, the country has lost some of her noblest citizens. Now we must record the death of President Paul A. Chadbourn, D. D., M. D., of the State Agricultural College, Amesbury. He falls in his prime, at the height of his power, sixty years of age. He has been president of Williams College and of Madison University, Wisconsin, and instructor and lecturer in several other important institutions. He was also a vigorous and successful man of business. Dr. Chadbourn was a fine scholar in the natural sciences, a prompt and efficient executive officer, an earnest and eloquent preacher and lecturer. His death creates a felt vacancy in his own State and in educational circles throughout the land. He was attacked with sudden disease on his way to New York to attend the funeral of Gov. Morgan, and after a few days of exquisite pain, fell on sleep. He was a strong man, of genial temper, with a wide circle of warm friends.

—The Social Union held its second meeting for the present year on Monday evening, Feb. 19. A full attendance of the lay members showed their growing interest in these gatherings. Christian holiness and earnestness must be behind them in readiness to be brightened by their presence, this important social bond between the sister societies in this vicinity. The third Monday in the month should be guarded against all ordinary contingencies, that a general attendance of the pastors may always be assured. After the preliminary business, Rev. S. L. Gracey spoke on "The Mission of Modern Methodism," and referred to the peculiarities, or "water mark," of Methodism. Tracing the distinctive characteristics of Methodism to their source, he pleaded for an emphatic re-statement of the old faith of the church in every particular, and persistent use of the old modes of worship and work which had wrought the marvelous success of the first century of our history. Three things were emphasized in the address: The faithful preaching of the distinctive doctrine of our Methodism; Christian holiness; and the experience and life of holiness on the part of our people; a faithful use of the revival methods of our church and a constant effort at immediate results in the conversion of sinners; and our duty as a church to carry the Gospel to the common people. He insisted that we still had a mission to North End sinners. We were the people's church, and nothing should hinder our chief effort being directed to the common people, and thus fulfill the call of our Lord, "Go ye out into the highways and compel them to come in, that My house may be full."

—The prohibitory constitutional amendment, as a legislative and executive action, is an unimpaired and unimpaired. It now remains for the people in one year from next September to ratify this action by a majority vote. The contest in the House of Representatives was a long and severe one, and at times the result was in doubt. Much credit is due Prof. Robinson, of Kent's Hill, chairman of the temperance committee on the part of the House, for his skill and ability in engineering the bill through. He kept his forces skilfully organized and well in hand, so that on the final passage the vote was nearly three to one. The leading lawyers, with some notable exceptions, were strongly opposed to the measure, and fought hard to add amendments which could have no other end than to kill the bill. Dr. Eaton, a Greenbacker, rendered great assistance, and several strong temperance men of the opposition voted to give the people the privilege of expressing their views on the question. Maine is still true to her motto, "Dirigo," and takes a place by the side of her young sister Kansas.

—The annual meeting of the General Book Committee of the church, held two weeks since in New York, revealed a prosperous condition of the publishing business of the denomination, both in its book and periodical departments. In New York and its dependencies the amount received for sales and periodicals during the previous year was \$881,078.99. The net profit for the year was \$63,063.07. In the Cincinnati branch the amount received for sales was \$74,750.17; net profit of the year's business, \$3,987.64. By the new arrangement of not charging the rent of the building to the Boston Depository, its deficit for last year was reduced to \$180.14, and will, we trust, be wiped out next year. Its sales reached the gratifying amount of \$75,248.73—nearly twice as much as either of the other depositories; but being largely at wholesale prices, the net profit is necessarily less. The Cincinnati committee appropriated \$15,000 for the Conferences as last year. The Methodist Advocate at Atlanta, Ga., was discontinued. An amount equaling one and a quarter per cent. upon the preachers' claims was apportioned to the Conferences for the support of the depositories. The Methodist body has occasion to feel an honest pride at the faithfulness and vigor with which its publication work has been conducted, and the fact that the abundant good which has been accomplished by its wide distribution of whole-some religious literature.

—Our Washington's Birthday was worthily celebrated in our city as a temperance jubilee. A convention of the members of the State Law and Order League met during the day and organized a national society. Much earnestness, good hope and persistent determination were expressed by the eminent speakers throughout the day. Its result affirms the temperance question to be the greatest of the social, political and moral reforms of the day. They call for the enforcement of all restrictive laws, and propose not to relieve the proper authorities from the discharge of their duties in this respect, but simply to supplement their work.

—At the other end of the city (the above meeting was held in Tremont Temple) the great reception to ex-Governor St. John, of Kansas, took place. The building was under the charge of the Massachusetts No-License Association during the day; ex-Mayor J. F. C. Hyde being its president and presiding officer at the public exercises. The early portion of the day was devoted to the interest of the children. The immense skating rink and fine music offered their attractions. In the afternoon a vast body of persons gathered in the immense hall. An enthusiastic chorus of six hundred ribboned children, with the great centennial exhibition organ, and fine bands directed the music of the occasion. The president of the day, Gov. St. John, and others, addressed the children, and amusing and instructive exercises followed. In the evening probably eight thousand people were present. The immense staid chorus of young singers crowded the great stage, with the honored guests of the evening. It is rarely that a more enthusiastic company is gathered together. Pres. Hyde happily introduced the exercises of the evening, and

called upon Mr. Chadbourn, to whom the people came, death came also; yet the country is deemed healthy. Since 1854, when the mission land crossed the western desert Oregon, what wonderful changes have transpired! Almost two centuries have literally thrown themselves into this vast Western wilderness, and converted it into a fruitful field. The Divine purpose concerning man at the beginning, 'Let him have dominion,' is hastening to its fulfillment. The Lord hasten its full accomplishment!"

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The Family.

NOW-A-DAYS.

[The following satire appeared in print many years ago. The author's name is forgotten; but the poem has been treasured in memory, and is now contributed for the benefit of the public, some of the lines having reference to capital punishment, one of the important subjects that have been discussed recently before the Legislature of Maine. It will doubtless be read with special interest at this time.—M. L. G.]

One summer's eve I chanced to pass
Where, by her cottage gate,
An aged woman in the sun
Sat talking to her mate.
The frost of age was on her brow,
Its dimness in her eye,
And her bent figure to and fro
Rocked all unconsciously;
The frost of age was on her brow,
Yet gossamer her tongue,
As she compared the doings now
With those when she was young.

"When I was young, young gals were meek
And looked round kind of shy;
And when they were compelled to speak,
They did so modestly.
They stayed at home and did the work,
Made Indian-bread and wheaten,
And only went to singing-school,
And sometimes to night meetin'.
And children were obedient then,
They had no saucy airs,
But minded what their mothers said,
And learned to say their prayers.
But now-a-days they know enough
Before they know their letters,
And young ones that can hardly walk
Will contradict their betters;
Young women now go flirting round,
And looking out for beaux,
And scarcely one in ten is found
Who makes or mends her clothes.

"But there! I tell my daughter,
Folks don't do as they'd oughter;
They hadn't ought to do as they do;
Why don't they do as they'd oughter?"
"When I was young, if a man had failed,
He shut up house and hall,
And never ventured out till night,
If he ventured out at all;
And his wife sold all her shiny plates,
And his sons came home from college,
And his gals left school and learned
To wash and bake and such like knowledge,
They gave up cake and pumpkin pies,
And had the plainest eating,
And never asked folks home to tea,
And scarcely went to meeting.
The man that was a bankrupt called
Was kinder shunned by men,
And hardly dared to show his head
Among his town-folks then;
But now-a-days when a merchant fails,
They say he makes a penny,
His wife don't have a gown the less,
And his daughters just as many;
His sons—they smoke their choice cigars,
And drink their costly wine;
And she goes to the opera,
And he has folks to dine.
He walks the streets, he drives his gig,
Men show him all civilities;
And when in his days were called debts,
Are now called 'liabilities'.
They call the man unfortunate
Who ruins half the city,
In my days 'twas his creditors
To whom we gave the pity.

"But there! I tell my daughter,
Folks don't do as they'd oughter;
They hadn't ought to do as they do;
Why don't they do as they'd oughter?"
"When I was young, a crime was crime,
It had no other name;
And when 'twas proved against a man,
He had to bear the blame.
They called the man that stole a thief,
They wasted no fine feeling;
What folks call petty larceny,
In my day was called stealing.
They did not make a reprobate
The theme of song and story,
As if the bloodier were his hands,
The brighter was his glory,
But when a murder had been done,
Could they the murderer find,
They hung him as they would a crow—
A terror to his kind.
But now-a-days, it seems to me,
Whenever blood is spilt,
The murderer has our sympathy
Proportioned to his guilt;
And when the law has proved a man
To be a second Cain,
A dozen jurors will be found
To bring him in—insane.
And then petitions will be signed,
And texts of Scripture twisted
Until the man who's proved to be
As blood-thirsty as Nero,
Will walk abroad like other men,
Only a greater hero.

A KNIGHT AMONG THE PURITANS.

BY REV. D. SHERMAN, D. D.

[Continued.]

"But I must turn aside to notice a curious incident that happened in his second year. I refer to his memorable visit to Marblehead. The precise occasion of it is not known. It is only known in general that he was engaged in the king's business, probably to supervise the work on Fort Sewall, then in process of erection. He visited the place several times; and report has it that he went by coach. On this supposition Holmes constructed his poem. On one of these occasions, as he entered the Fountain House, the hotel near the fort, he espied a young girl engaged in the humble occupation of scouring the stairs, who impressed him as an image of almost perfect physical beauty. The contrast of such attractions with the menial services in which she was engaged, touched his heart and induced him in passing to extend to her a kindly greeting, and as she was barefoot, to slip into her hand a half crown with which to purchase shoes. The gift of the stranger was courteously received.

"Other weeks elapsed, when he was again at the Fountain House. Who should he see but that same model child, still barefoot, upon the stairs. 'My child,' said he, 'why did you not buy shoes with the money I gave you?' 'Oh! I did, sir, but I kept them to wear to meeting,' was the ingenuous reply. He was struck with the alertness in the child. In his view such material was too precious to remain in a grade state. If once educated, this

peasant might shine as a brilliant star in the social galaxy, for nature had marvelously done her part.

"On further inquiry he found this prodigy of beauty was the daughter of Edward Surriage, a poor fisherman of the place. The family was sought out, and the consent of the parents was obtained to take her to Boston and educate her. There in the household of the collector, under the training of the best masters and with the entrée to the highest social circle of the place, Agnes Surriage advanced to mature womanhood, intellectually accomplished, the belle of the court end. Not a few of the favored ladies envied the elegant manners and courtly bearing of the fisherman's daughter, who had taken on the varnish of society without losing the air of innocence and the simplicity of nature.

"Of this charmed life in the household of the collector, some eight or ten years elapsed, when thick rumors fill the air of undue intimacy between the naval officer and his ward. The rumors are not contradicted. In fact, this high official, who had remained proof against all female attractions in his own circle, was free to confess his attachment to one, who in his view excelled all the paragons of the metropolis. Marriage would have silenced all tongues; but family position rendered such a step difficult. Delay at least was indispensable. Meantime the condition of the social atmosphere rendered his residence in Boston uncomfortable. To obviate the difficulty, he determined to erect a manor house in the country."

"Was he the first of our Boston men to establish an elegant country residence?" said one of the company.

"No, many wealthy citizens had already gone out to Brookline, Milton, Roxbury and Quincy. But these were the resorts of Puritan wealth. The coterie to which Frankland belonged coveted a separate locality. This they found here in Hopkinton, twenty-five miles west of the city on this eastern crest of the hills which culminate in grand old Wachusett and Monadnock, one of the most charming spots, as you will all acknowledge, in New England. Roger Price led the way, purchasing a large tract of land, on which much of the village was built, and an unfinished house, which was afterwards known as the Price Mansion. It was burned some years ago, and the building now owned by the bank was erected in its place. The views from the Price place are unsurpassed for scope and variety. Besides the reaches of broken forest land to the south and west, the outlook to the north, taking in innumerable graceful peaks, with field and forest, white village and graceful church spire, and the grand domes of Wachusett and Monadnock in the distance, is romantic and grand; while to the east the eye takes in at a glance the whole extent of country to the Atlantic, with a full view of the Blue Hills and the highlands about Boston. It is not strange that Price and his friends came to this place. In the summer it is a rural paradise.

"Sir Harry came to Hopkinton in 1751. He spent the first year in the Price Mansion. Meantime he purchased four hundred and eighty acres on Maguncho, a spur about two miles to the east, celebrated as an Indian stronghold and one of the preaching stations of the Apostle Eliot. The elevation, in the shape of a banana, has a rich soil and a splendid outlook. On this spot he reared his mansion with its lofty pillars and elegant furnishing."

"May we inquire whether the mansion still exists, and whether you are able from personal observation to furnish any description of it?"

"The mansion was burned in 1858. Prior to that time I often visited it, and remember very well its arrangements exterior and interior. The grounds were finely arranged after the English style and adorned by a variety of trees, plants and shrubs from the old home, still so dear to the owner. Four elms of the original planting still toss their giant branches to the sky, and the lilacs, the box, and the rose bushes flourish. Near by stands a venerable chestnut, a member of the original forest, spared by the woodman's axe, and now twenty-one feet in circumference. It still bears admirable fruit. On the old foundation a new house has been erected on the plan of the old with the pillars omitted. The pillars added incomparably to the majesty of the building. Close at hand were his ample barns, kennels and the cottages for his twelve or fifteen black slaves. All have now disappeared; but the attractive landscape remains to attest his taste for the beauties of nature.

"To this beautiful retreat, made attractive by both nature and art, did the knight in 1752 introduce, 'the fair Agnes.' Here they read together the English classics, enjoyed the delights of music, and dashed through the country 'behind the shining bay' with their footmen and outriders. Here with royal hospitality they received the *élite* of Boston—the Amorys, the Wendells, the Anchemys. The mansion rang with revelry. Amid the music and dancing, the wealth and luxury, the mirth and wine, the more sober realities of our mortal condition were forgotten. But there was one sorrow below the surface. The lady of the mansion had won the heart of the lord had been wooed 'without the ring and the book.' If the matter gave little anxiety to one trained under the elastic moral code of the Starbuck and the Hanoverians, it was otherwise with a maiden reared under the stringent teachings of the Puritans.

"But in 1754 it was hoped that this trouble was at an end. Recalled to England to care for the estate that had reverted to him by the death of his uncle in 1746, Frankland took with him 'the wild rose of the wilderness,' in the hope that her presence and affable manners would open the way for her to take the family name. But he had not duly estimated the haughty pride of his mother, who now in some sense ruled

the house, and deprecated the introduction into the family of one from lower social rank. The new comer was received coldly and assigned a place among the servants. The indignity was keenly felt, and to her little hope remained of an alliance with the great Yorkshire house.

"Meantime, Sir Harry conceived a new project. Before returning to his duties in America he determined to make the tour of Europe. On this journey, Agnes, instead of returning to Massachusetts, was to accompany him. In pursuance of this plan, they crossed over to Paris, swept through Germany and descended into Italy; and after passing through many of the more interesting parts of the continent, they came in the summer of 1755 to Lisbon, the Paris of the age, where Sir Harry secured a villa just outside the city and established himself for the season. Here with his retinue of friends and servants he dwelt at ease, enjoying the scenery, the balmy airs, the rural drives and civic society. In this way the summer wore away and the early autumn of that balmy climate with its fresh breezes and sunny skies crept on. November came. According to some authorities, the morning of the first was overcast; but as others state it, the day opened finely. It was All Souls day. High mass was being celebrated in the churches. The city was in gay attire. Nature and man were jubilant. Amid such enchanting scenes, no one suspected danger near. None the less, however, it was even at the door. The day opening so cheerfully was to close in sadness and terror."

[Concluded next week.]

IT IS WELL.

"It is well with thee, and with thy husband, and with the child?" And she said, "It is well."—2 Kings 4: 26.

Yes; it is well! The evening shadows
Home's golden gates shine on our ravished sight;
And though the tender ties we strove to strengthen
Break one by one—at evening-time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish;
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port beneath a calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweet air cometh from the shore immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their arms divine.

'Tis well! The earth with all her myriad voices
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future face
We leave behind the dusty, foot-worn track.

—Chambers' Journal.

GEN. WASHINGTON BEGGING PARADISE.

BY REV. EDWARD A. RAND.

When we may have made a mistake,
It is sometimes difficult to see it. Such an obstinate haze clouds our sight! When we have seen it, how difficult to confess the mistake and apologize for it! The apology may stick in the throat as if a fish-bone. Gen. Washington could make an apology, and he proved it one day.

His residence at Mt. Vernon was picturesque, the grounds bordering the Potomac, field and wood lending to the landscape their beauty. Miss Nelly Custis, a granddaughter of Mrs. Washington, was living at Mt. Vernon. She was a young lady of much vivacity, and the element of the romantic had much fascination for her. She was fond of the woods, and especially loved to wander there when the moon looked down through the branches and sprinkled the paths with some of the silver stars in its train. Lady Washington did not fancy Miss Nelly's wanderings, and made her promise not to repeat them when alone.

But one night the moon was up, and Nelly was out! She was brought home and directed to the dining-room. There walked the General, tall and stately, his hands held behind him. He was a handsome man and could be very dignified when necessary. Grandma Washington was seated in her big arm-chair. She was prepared to cannonade Miss Nelly, and she did it effectually. The young lady could say nothing except to confess her fault. She doubtless was glad when a momentary period was given to the conversation, and she attempted to escape from the room. She succeeded in reaching the door and was passing out. Suddenly, she heard the General's voice. He spoke low, and was addressing that impressive being, a displeased grand-mother.

"My dear," said the General soothingly, "I would say no more. Perhaps she was not alone."

Miss Nelly could go no farther in her retreat. She stepped back, and walking up to the great General, said very decidedly,—

"Sir, you brought me up to speak the truth; and when I told grand-mamma I was alone, I hope you believed I was alone."

The General saw his mistake. He bowed—and he could bow very handsomely—and said to Miss Nelly what he never said to England's great sovereign whom he had fought,—

"My child, I beg your pardon."
The drawing-room, the ruffled face of grand-mother, Gen. George Washington with powdered hair and shining knee-and-shoe-buckles, bowing his tall form to the animated Miss Nelly—how it all comes before us! May the scene stay with us and influence us the next time we ought to say, but don't want to say, "I beg your pardon!"

Our Girls.

MILLIE'S LENT LESSONS.

BY MISS M. E. WINSLOW.

"I mean to have the biggest Easter offering of any girl in the class," said Millie; "you see if I don't."
"I suppose you will," said Sadie ruefully, comparing her own faded coat and the rubbed toes of her shoes with the fresh, bright costume of her companion. "You see there's six of us, and we eat so much and wear out our things so; but you are the only one, and your father's rich. Of course you can have all the money you want. How can you help bringing the largest offering? Of course you'll get the prize. What's the use of any one else trying for it?"

"But that is not exactly what I intended," said Miss Mariborough, who overheard this colloquy. "I offered to give a beautifully-bound reference Bible to the girl who by personal self-denial had raised the most money to bring an Easter-chank-offering to the Saviour, who gave up His life for us. It is not personal self-denial for a girl to ask her father for money, nor can any gift which costs us so little be very acceptable to Christ. My prize is intended to mark a better sort of giving than that."

"But we haven't got anything to give that way," said both the girls at once; and Sadie added: "If I went without anything, sugar or such things I mean, I couldn't have the money they cost, for mother needs every cent we can save. I'm studying hard to be a teacher just as soon as possible, and it's all she can do to keep me decently dressed and to pay the school bills; there's never a cent to spare."

"Then make that your offering to the Lord," said the teacher pleasantly. "He knows all about it, and whenever you suffer some little privation, or go without something that you want very much for the sake of your lit brothers and sisters, you may feel that inasmuch as you do it unto Him."

At tea that evening Millie broached the subject of the Easter offering and the prize promised by her Sunday-school teacher.

"There don't seem to be much self-denial in working for a prize," said one of her brothers. "I dare say you could buy one for a great deal less in one of the book-stores."

"But I should not have seen it," said Millie. "It wouldn't be my own—in the same way, at least."

"How much money do you want, Millie?" said her father. "Of course you must give more than the other girls. I can't have my children called mean; but I think the whole thing is nonsense."

"Oh, it won't do for you to give it to me; we are all to *earn* it somehow."

"And what do you young ladies propose to do?—take in washings? go out to a day's work? sell newspapers, or what?"

"Now, papa, you're laughing at me. I don't know what to do, but some of the little children are going without butter and sugar all through Lent, some of the girls are going to wear their old gloves and not have any new ribbons, and—"

"What good will that do? You don't pay for your own butter and sugar and ribbons and gloves. I provide my family generously, I hope, and I expect made to see that my children are properly dressed. I don't see how you are going to make any money unless you enter into some business, and for that I don't think you are very well qualified. But remember, you can always have as much as you ask for, and I won't have you considered mean among your companions."

Millie's father was not a religious man, and had never learned the lessons of Lent.

"Did you ever see such lunches as Millie Brown brings to school?" said one of the girls; "just look at her desk, it's quite a show."

And so it was. A regular little feast of cakes, tarts, candy, nuts and fruit was temptingly spread out, and with the help of a few fancifully-cut pieces of colored paper, looked quite like "a party." It was so every day; there was always three times as much as the little girl could eat, and her power of self-denial in thus conferring favors made her very popular among the other girls. She was generally impartial in her favors, sometimes inviting one group to lunch with her, sometimes another, and among a certain set no one would willingly offend one whose favor was worth so much. Where did Millie procure so many dainties? Well, there was a home where it was looked upon as easier to give a child half a dollar to buy lunch than to take the trouble to see that suitable plain food was provided for her. Consequently she was every day provided with that amount or more; and what undisciplined child would not rather feed upon dainties than bread?

But there came a change in all this. The first Monday in Lent Millie was seen to take from her lunch-basket two rolls and an apple. There was plenty for herself, but nothing of which to make a festival, and two or three girls,

who, counting upon an invitation to share their companion's luxury, had declined to provide themselves with home fare, at once came to the conclusion that Millie Brown was not so "splendid" after all. When the same thing occurred the next day, and the next, astonishment was great, and disapprobation grew. There were some who had always felt jealous of Millie's unbounded popularity and apparently inexhaustible resources, and they, too, began to provide candy and cakes for their companions, so that before long Millie began to find herself deserted by her following and severely left alone. There were other girls, however, among them Sadie Stewart, who continued firm friends, and now that the butterfies had floated away, their real friendship showed its true value, and Millie's first Lent lesson was of the worthlessness of the admiration that depends upon one's power to confer favors.

But had Millie ceased to care for these fascinating dainties herself? Oh, no; only she had tasted the higher pleasure of self-denial for a good end, and the thirty cents a day which she saved in this way, seemed to her more precious than any money she had ever owned in her life; it was always so with regard to those possessions which cost us something. She kept it all in a little mother-of-pearl box lined with blue satin, and counted it over day after day, for the offerings were not to be brought in till Easter morning. One day she did a little sum on that slate. It was this: 6 x 5 x 30 = 900—that is, thirty cents a day for six weeks of five school days each is nine dollars; and if she could keep on with her self-denial, that would be the exact sum she would have for her Easter offering, and nine dollars would go a good way towards clothing a missionary's child in the far West.

The thought was so fascinating, that in the strength of it it became quite easy to lunch upon crackers, rolls and bread, and what surprised Millie very much was, that she felt so much better, brighter and more fit for study than she ever had done before. This may be called the little girl's second Lent lesson.

[Concluded next week.]

The Little Folks.

WONDERFUL WORDS.

Keep a guard on your words, my darlings, for words are wonderful things; They are sweet like the bees' fresh honey,
Like the bees they have terrible stings.
They can bless like the cheering sunshine,
And brighten a lonely life;
They can cut in the strife of anger
Like an open, two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind.
If a bitter, revenged spirit
Prompts the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The words they make, my darlings,
Are always slow to heal.
May peace guard our lives, and ever,
From this time of your early youth,
May the words that you daily utter,
Be the beautiful words of truth.

—Selected.

MABEL'S SECRET.

The first day of the New Year, and the children were quarreling! A bad beginning!

"Alice and Harriet, take your knitting. John and Henry, you may each bring nine armfuls of wood into the woodshed. Mabel, you may take your slate and write; and I guess if they are let alone, the two babies can take care of themselves. Now for half an hour, let us have silence. If anybody speaks, let it be in a whisper."

So there was silence in the kitchen, except the noise the little mother made with her pie-making, and the occasional prattle of the two babies.

There was generally a good deal of noise at Number Thirteen; and sometimes—pretty often—it wasn't pleasant noise. The children were all young, and all wanted their own way. But they had learned to mind their mother.

Little Mabel sat with her slate on her knee, looking thoughtfully. She wrote and erased, and wrote again with much painstaking labor. At last she seemed satisfied, and going to her mother, said in a whisper:—

"May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

"What is it? Let me see," said her mother. Mabel hesitated and blushed, but held it up to her, saying, "You won't tell, will you, mother?"

Her mother read it twice over. Tears gathered in her eyes.

"You won't tell anybody, will you?" entreated little Mabel.

"No, no, certainly not; it shall be a little secret between you and me."

She got a nice piece of paper, and sharpened the pencil anew for the child, although she was pie-making.

Mabel copied it very carefully, and laid it away in the bottom of her handkerchief box, saying:—

"I shall see it often there, and nobody goes there but mother and I."

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes, and as Mabel's was empty, she saw the writing. It was so short that she took it in at a glance:

"Resolved, To Alwas speak pleasant when Euny body speaks cross."

MABEL FORD.

Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a writing in Harriet's handkerchief box, with a resolution written more neatly, but the same in effect:

"Resolved, That I will try this year to return pleasant words for cross ones."

HARRIET FORD.

It made a difference that was easy to see when two of the children began to practice this resolution. There was less of quarreling.

"That's mine! You better mind your own business!" said John to Harriet, one day, when she took up his top and was putting it in his drawer.

"But, John, mother wants me to clear up the room," said Harriet.

"Well, I want the top to stay there!" said John obstinately.

"Well, perhaps it's no matter. A top isn't much litter," said Harriet placidly.

John was fully prepared for a contest. He was afraid he would rather have relished one. He started. Then he looked ashamed.

"What made you say that, Harriet?"

Harriet laughed and colored a little.

"Tell me! what made you?" John insisted.

"Come here, and I'll show you," said she.

She took him into the clothes-press, where was the row of pretty handkerchiefs, each labeled.

She opened little Mabel's, and took out the clean soft pile of handkerchiefs.

"Look there!" said she. John read.

"The good little thing! She never does quarrel anyhow," said John.

"So I thought I'd better put one in mine too," said Harriet, and she showed hers. —Youth's Companion.

IF YOU PLEASE.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking him if he would have it, the Duke replied "Yes, if you please." These words were his last words.

How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude sort of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

For Young and Old.

BITS OF FUN.

... And how many ladies go to church to gaze upon each other's saucy saucies. This is really saucy-saucy.

... The meanest slight a girl can put upon an admirer is to use a postal card in refusing an offer of marriage. It proves that she doesn't actually care two cents for him.

... Standing before a clergyman who was about to marry him, a rustic was asked, "Will thou have this woman?" etc. The man stared in surprise, and replied, "Ay, surely! Why, I kummed a-sippin'."

... "Oh, no, na is healthy enough now she has got a new fur-lined cloak. She played consumption on pa, and coughed, and made pa believe she couldn't live, and got doctor to prescribe a fund of cod-liver oil, and pa went and got one, and na improved awfully. Her cough has all gone, and she can now walk ten miles."

... A new rival brass band was hired to play at the funeral of a Connecticut deacon. They were playing a slow and solemn dirge at the grave, when suddenly the trombone man shot out a blast that startled the hearse horses and broke up the whole procession. "Faith, turning upon him fiercely, asked him what he was doing that for. He answered, with a smile: "Well, I thought it was a note, and it wasn't nothing but a loss-ty; I played it."

... A company of gentlemen who were dining at an inn, inquired if the turkey which was served to them was fresh. "Fresh, is it?" said the Irish waiter, jauntily. "Faith, it's not six hours since that turkey was walking around on his own rate estate, with his hands in his pockets, never guessing what an urgent invitation he'd have to line you gentlemen at dinner."

... There is a young lady out in West who is six feet four inches tall, and is engaged to be married. The man who won her did it in these words: "Thy beauty sets my soul aglow—I'd wed, right or wrong; man wants but little here below, but wants that little long."

... The following is copied from an old Nashville paper: "All other wars would only lead astray, even were they fenced in with all virtues." —L'Abbe Boileau.

... Once I loved, but now despise her,
And as I no longer prize her
I will go and advertise her,
For although I'm not a miser
I won't pay for what she buys her."

—EDITOR'S DRAWING, in Harper for March.

Gems of Thought.

... We implore the mercy of God, not that He may leave us in our sins, but that He may save us from them. —Pascal.

... I cannot but think the brethren sometimes err in measuring the Divine love by the sinner's knowledge. —George Eliot.

... There is but one road to lead us to God—honesty; all other ways would only lead astray, even were they fenced in with all virtues. —L'Abbe Boileau.

... Sorrow overwhelms us, yet

Temperance.

TEMPERANCE NOTES.

BY REV. H. W. CONANT.

THE PRESIDENT OF THE WESLEYAN CONFERENCE AND DRINK.

The progress of the temperance movement in religious bodies is one of the most significant and hopeful of the hour. At a meeting of Presbyterians in Birkenhead, Rev. Charles Garrett, president of the Wesleyan Conference, was present and moved the following resolution:—

"That it is the bounden duty of all Christians to put forth every effort in their power in order to the repression and overthrow of the sin of intemperance, in view of the terrible evils which it continues to work in our land."

After expressing his gratitude that the question had come into the church as an incorporated subject, he went on to say among other things that "the church was made for work—work here and rest in heaven." "No peace with sin must be its motto; and if there was any work of the devil in existence it was the drink traffic. It had the devil's brand on it." "They had been skimming long enough." He declared that God would never smile on the church until she consulted with good sense could do to her fellow-men instead of singing herself away. It was time to "fire a volley that would shatter the cursed thing to atoms forever."

Annihilation is a good watchword—let us all adopt it.

RECREATION WORK AND DRAM-SHOPS.

We are constantly called upon for asking that the drinking places may be closed up, and told that we "cannot make men sober by law." "Save the poor fellows who drink; be kind to their families and moral suasion the people," is the admonition. We must insist that if we cannot make men sober by law, the State shall not make men drunkards by law. If moral suasion is to succeed, the dram-shops must be closed.

Mrs. Wightman, wife of the Vicar of St. Andrew's, England, commenced her mission work among the poor "with a positive aversion to total abstinence;" but now after twenty years' labors she declares: "In my despair of reclaiming the drunkard whilst these drink-shops, these hells upon earth, are overshadowed by the protecting arm of the law, and the license allowed for the sale of that which is forging upon him fresh links of the devil's chain, we are obliged, in spite of ourselves, to cry out for some legislative measure to arrest the progress of the destroyer of the people."

This is the "testimony" wrung out of many earnest workers among the poor who didn't mean to have anything to do with temperance. The dram-shop meets them as an enemy at every step in their labor of love. That destroys while they

"Are seeking to save."

SWITZERLAND AND THE DRINK TRAFFIC.

What is to be done with the observations of American travelers in the cantons of Switzerland when they tell us of the sobriety of its people? The London Times, in its issue of Dec 27, 1882, publishes a letter from its correspondent from that country, and its figures show a very different condition of things. It declares that there "is one public house to every 130 human beings in Switzerland." In ten years there has been an increase of twenty-two per cent in the number of taverns. There is an increasing consumption of wine. In the canton of Geneva, the consumption of alcoholic drinks is given as £10 per annum for each individual. He says: "A large part of Swiss earnings can be proved to be expended in drink. Workmen are often known to waste four-fifths of their wages in this way, carrying home no more than three or four francs." And what may most surprise us is that "excessive drinking is not confined to manufacturing districts like Geneva, containing a vast industrial and urban population. Pastoral and agricultural regions like the Grisons and Goms, display figures as portentously high."

Who tells us the truth?

BRATHENDON REDUCING CHRISTENDOM.

There was an important gathering at the Alexandra Hotel, Hyde Park Corner (England), when a deputation of the United Kingdom Alliance, headed by Mr. Benjamin Whitworth, M. P., met the envoys of the Madagascar government and expressed delight in the fact that the latter had declined to receive a revenue from the importation of liquors. The reply should be read by all: "Your memorial is correct respecting the surrender of revenue, for, although this traffic is a source of wealth, our government never rejoices in the money that comes therefrom. We would rather have a small exchequer than a degraded people. In witness of this I may remind you that the barrels of rum taken as customs used to be poured out on the beach in the public presence by way of showing to all importers that the introduction of this article into the kingdom was a thing the government hated." He says that greed of gain has, however, forced the sale upon them, and that it is increasing. He hopes that nations that have brought Christianity and civilization to an evil traffic will see the unrighteousness of an evil traffic conducted by a few to the killing of many, and will combine with us for its suppression.

What help are we rendering heathen nations on this question? What an example we set them! \$82,000,000 of revenue in these United States from this traffic!

ANOTHER OUTRAGE ON DR. WM. H. BOWEN, OF SCRATON, R. I.

It will be remembered that in August, 1881, Dr. Wm. H. Bowen, of Scranton, R. I., had his dwelling burned, and that on the same night his barn was fired by an infernal machine, but the flames were extinguished without injury to the property; and also that Dr. Bowen was

afterward arrested and tried for burning his own house, although he was on the New York boat at the time, and did not learn of the fire until some forty-eight hours afterward. The trial occupied some two or three weeks in the court of Common Pleas; and, after a thorough and searching investigation, in which no pains were spared to convict him, the jury retired and in thirteen minutes, I think, returned with a unanimous verdict of "not guilty." This was received with such applause in the court room that the officers with some difficulty restrained.

Dr. Bowen then returned to the village near where he had resided, and renting a house resumed the practice of medicine. The good people of Rhode Island expressed their confidence in him and their sympathy for him by making up a purse of some \$1,500 to assist in meeting the expense occurred in defending himself in this strange suit.

For these few months past the Doctor has been quietly attending to his practice, which has been steadily increasing. The demands for his services required two horses. These were kept in the barn that was fired in 1881. It was told Doctor Bowen five or six weeks since that in a miserable rumshop kept by an Irish woman the threat had recently been made that his barn would be burned. Last Sunday night, Feb. 4, Dr. Bowen cared for his horses himself, and locked the barn securely. The next morning, on going to the barn at 6.30, he found the door partly open and one of his horses dead in the stall. The work had been accomplished evidently with the head of a broad axe and how to strike. It now comes out that some of the Doctor's most intimate friends have been subjected to minor outrages just previous to this affair. What the end is to be, we wait to see.

"WONDERS OF THE SUN."

Prof. F. McIntire, of Boston, addressed the Young Men's Christian Union, of this city, on a recent Saturday evening—having for his theme the above quoted words. Long before the doors of Union Hall were opened a crowd of men and women packed the corridors and wide stairways and overflowed the sidewalk, extending even to the middle of the street. Within five minutes after the opening of the doors the hall was filled to its utmost capacity.

The lecture by Prof. M. was brilliantly illustrated by the use of the stereopticon. He began by referring to "the inertia of the commonplace," and said that this disinclination to see anything wonderful in that which is common and always before us involves this subject in difficulties of treatment not easily gotten over. The man who has looked well upon this subject is always inclined to exclaim: "What is there that cannot be said about the sun?" The fact is, that almost everything can be said about it. The speaker first endeavored to impress the audience with the size of the sun, using comparisons quite new to the most of his hearers. He said that 1,305,000 worlds the size of our own might be packed within the circumference of the sun. The planets of 750 solar systems would occupy no more space than is filled out by the bulk of the sun. Were it possible to locate the earth in the center of the sun, and set the moon revolving as it now does, still there would be room enough for the moon to follow its orbit within the circumference of the sun, and still swing round 192,000 miles inside the rim.

Speaking of the heat of the sun, the lecturer affirmed that if the heat that exists in one square foot of the sun could be conveyed to this earth undiminished, it would run 100 steam-engines of 100-horse-power each. The heat of the sun is sufficient to reduce the Pacific Ocean to steam in twenty minutes. The artistic powers of the sun were alluded to. Our great painters turn out a few pictures in a lifetime. The sun prints thousands of millions of pictures in five minutes. When the stereopticon came into play the spots on the sun were abundantly shown in a large number of excellent views. The size of the sun was illustrated; also the pictures of the corona and photosphere were presented. The hydrogen protuberances, with jets bursting upward 100,000 miles, were shown. The light of the sun is 147 times that of a calcium light. It is supposed that we are approximately to the light of the sun in the electric light, which is but three and four-tenths less than that of the sun. An English scientist tried to imitate the sun by projecting a strong Drummond light upon the disk of the sun, and the result was only an absolutely black spot. The protuberances of the sun were eloquently described and brilliantly illustrated. The lecturer said that upon the surface of Old Sol was alluded to, and the remark made that all the battles of history boiled down would not produce a dim equal to the uproar constantly being kicked up on the sun's surface. The speaker remarked that one of the fine features of this study is that, however big a story you may tell, you might tell a bigger one and still be within the truth. Imagination can have full play, and make no false flights. A sun cyclone was shown, and Prof. Young's observation of a hydrogen gas jet which rose 200,000 miles in half an hour. The spectrum of the sun, the wonders of the spectroscopic and its revelations were dilated upon, and the fact that the diameter of the sun was sufficiently large to embrace the orbit of our earth, and even the exterior planets. The entire lecture was replete with interesting facts and illustrations.—Boston Herald.

Obituaries.

The following resolutions were passed by the Boston Preachers' Meeting:—

Whereas, it has pleased our Heavenly Father to remove, by death, Mrs. Diantha J. Hich, wife of Rev. William C. High, after a protracted and painful illness;

Resolved, 1, That in this bereavement we recognize the divine hand in removing one who for more than thirty years has discharged the important duties of a pastor's wife in a very efficient manner, and one whose gentle, motherly, and earnest Christian life greatly endeared her to the large circle of acquaintances who mourn their loss.

2, That our tenderest sympathies are hereby tendered to our bereaved brother, Rev. W. C. High, daughter and family, in this hour of sore affliction, and, in the most commendable manner, and pray that this heavy stroke may be so sanctified to them that from this darkness may rise the brightest hopes of reunion beyond the shadow and the tomb.

3, That a copy of the above be sent to Brother High and to Zion's Herald for publication.

GEO. WITKAKRI, L. BATES, L. CHOWELL.

SEVERE KIDNEY DISEASE.

"I was entirely cured," recently said Mr. N. Burdick, of the Chicago Box Co., Springfield, Mass., of severe kidney disease by using Kidney-Wort.

"I could not work before."

"I've had no pains since I was cured by Kidney-Wort," said Mr. J. C. Hurd, of the Chicago Box Co., Springfield, Mass. "I couldn't work before using it, so great were my kidney difficulties."

"KIDNEY AND LIVER TROUBLES."

"Several doctors failed," writes N. Steep, Alleghany City, Pa., "but Kidney-Wort cured my kidney and liver troubles in two years standing."

"KIDNEY COMPLAINT AND DIABETES."

"For six years," says Engineer W. H. Thompson, of C. M. & A. Paul R. R., "I had kidney complaints and diabetes. Kidney-Wort has entirely cured me."

"I HAVE DONE WONDERS."

"I can recommend Kidney-Wort to all the world," writes J. K. Bingham, Crestline, O., "it has done wonders for me and many others troubled with kidney and liver troubles."

"Constipation, Piles and Rheumatism."

"I have found in my practice that Constipation, Piles, Rheumatism, and all the ailments which yield readily to Kidney-Wort,"—Philip C. Ballou, M. D., Montok, N. Y.

"PILES TO YEARS."

"Kidney-Wort is a medicine of priceless value. I had Piles of ten consecutive years. I cured me."

"Nelson Fairchild, St. Albans, Vt."

"GRAVEL, PERMANENT RELIEF."

"I have used Kidney-Wort for gravel," recently wrote Jas. F. Reed, South Acton, Maine, "and it gave me permanent relief."

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"I had kidney disease for 20 years," writes C. P. Brown, of W. C. & C. Co., "and it cured me."

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 20.

The steamer Hekla, of the Danish line, is stranded on the coast of Norway.

Another Irish conspirator has turned State's evidence.

Valentine's knitting-mill in Bennington, Vt., was burned yesterday; loss \$100,000.

The Senate held an all-night session. Both Houses were engaged with the tariff bill.

Wednesday, February 21.

During a panic in a Catholic school building on Fourth Street, New York city, yesterday, fourteen children were killed and many more injured.

The President has nominated Dorman B. Eaton of New York, John M. Gregory of Illinois, and Leroy D. Thoman of Ohio, for Civil Service Commissioners.

The will of the late Gov. Morgan distributes \$750,000 among various charities, the Presbyterian Board of Missions receiving \$100,000 of the sum.

The Senate passed the amended tariff bill yesterday, by a vote of 42 to 19.

King Kalakaua of the Hawaiian Islands was crowned on the 12th instant.

The Irish question was debated in the British House of Commons yesterday.

Thursday, February 22.

The new French Cabinet is organized with M. Ferry as prime minister.

The steamship "Moro Castle" was burned at her dock at Charleston, S. C., yesterday; loss \$200,000.

The U. S. Steamer "Ashuelot" is reported lost, by telegram from Hong Kong; eleven of the crew were drowned.

The Senate has passed the Army and Fortification appropriation bills. The Sundry Civil appropriation bill is still before the House.

Friday, February 23.

Washington's birthday was quite generally observed in several of our cities and in London and Berlin.

A National Law and Order League was organized in this city yesterday, and a constitution was adopted. Prominent speakers in the temperance cause were present and made addresses.

An exciting debate is going on in the House of Commons on the Irish question.

In the Senate yesterday, the Naval appropriation bill was discussed at length.

The House agreed to the conference report on the Indian appropriation bill (\$3,302,655).

It also agreed to the conference report on the Consular and Diplomatic appropriation bill (\$1,296,575).

The Sundry Civil appropriation bill was discussed.

Saturday, February 24.

The Missouri penitentiary, at Jefferson City, was set on fire by convicts last night; the damage will reach \$300,000.

President Paul A. Chaboussier, of the Massachusetts Agricultural College, formerly president of Williams College, died in New York yesterday, aged 69.

The charters of more than 300 national banks in various parts of the country will expire to-day. Most of them have been renewed.

After a long litigation the First National Bank of New York has recovered from the government \$371,025, the sum lost sixteen years ago by the Hartwell defalcation.

The Senate passed yesterday, the Naval and District of Columbia appropriation bills, and resumed the consideration of the Utah bill. The House discussed the Sundry Civil bill.

Gov. Butler has appointed the 5th of April as Fast Day.

Monday, February 26.

The French chamber of deputies passed a vote of confidence in the ministry by 275 majority.

Mr. John Morley has been elected a member of the British House of Commons for New-castle-on-Tyne.

The steamship Glamorgan of the Warren line was wrecked in mid-ocean on the 16th instant; her captain, second officer and five other persons were lost. Forty-four of the crew were rescued and have arrived in New York.

The Senate on Saturday passed the Legislative, Executive and Judicial appropriation bill. The House passed the bill to prevent the importation of adulterated or spurious tea; also the Sundry Civil appropriation bill.

The Malley cotton mill, with other property, at North Adams, was burned on Saturday; loss \$75,000.

NEW HAMPSHIRE.

Gleanings. — This has been a good year at Kingston. Not only have souls been converted, the church edified, and the house of worship improved and beautified, but the pastor, Rev. E. C. Berry, has found a helpmeet in the person of Miss Laura F., daughter of Mr. Richard Prescott, of Kingston, to whom he was married Feb. 12 by Rev. A. McGregor. We extend our congratulations to our friends, and wish for them a long and useful life.

Mrs. Penelope C., wife of Rev. Silas Quimby, and mother of President Quimby of the Conference Seminary, died suddenly, Feb. 10, aged 72 years and six months. She was married to Father Quimby in 1834, and shared with him for many years the toils and sacrifices of the itinerancy. For some years they have resided on the old Field homestead in West Unity.

The Lord has been saving souls in Enfield. The Y. M. C. A. workers were present a week, during which time thirty-five started in the Christian life. A number have been clearly converted, and many others are deeply wrought upon by the Spirit. A greater work is confidently expected.

The work of revival at Tilton continues. Up to last accounts about two hundred had cast in their lot with God's people. We may heartily sing the doxology.

Both the Concord churches are having a goodly number of conversions. Bro. Haines is doing grand work. Bro. Sterling has grown in favor with his people since the first day he came among them, and they feel that they have a man of sterling worth.

The good work still goes on at Derry. Over a hundred have been at the altar

definitely seeking pardon. Sisters Lois and Cassie Smith, from Pawtucket, R. I., have rendered great service for two weeks. Many souls will rise up at the judgment and call them "blessed."

The church at Rumney has been greatly quickened and encouraged. Union meetings have been held, in which about fifty have been converted.

Early in January a good work began in Warren, which has resulted in upward of forty conversions, some of them being of a very marked and interesting character.

Rev. A. C. Hardy has been supplying the church at Haverhill during the year. A good degree of religious interest has prevailed, and a number have been gathered into the church. Recently extra meetings have been held with most gratifying results, about thirty asking prayers. The meetings are still successfully continued.

Bro. Cilley, the faithful and efficient presiding elder of Concord district, is much encouraged with the work on his field. He says, "Never in my six years' experience as a presiding elder have I seen so great a quickening among the churches as this winter."

Rev. C. A. Cressey, formerly of the N. H. Conference, now stationed at Lake Crystal, Minn., writes to his old friends as follows:

"We find ourselves pleasantly situated here at Lake Crystal, so called from its close proximity to a beautiful lake of this name. We are about twelve miles southwest from Mankato, and about one hundred miles from St. Paul, on the southern division of the Chicago, Minneapolis and Omaha railroad. It is a beautiful place. The broad prairie is all about us. The winter has been severe, but no more so than anywhere else as far north. We have had one or two small 'blizzards,' but nothing to boast of. Our work comprises two fields, with plenty to do, and good promise of success. Lake Crystal and Mankato are, for the present, united, the former place — my headquarters — having a population of seven hundred, the latter about five hundred. At Lake Crystal we have a full house every other Sabbath. Our Sunday-school here has an average attendance of ninety, and is as thoroughly alive as a Sunday-school needs to be. At Mankato, a church community (there being seven denominations there), the M. E. Church leads in point of numbers and interest.

"We are among a warm-hearted, appreciative people. There is as much intelligence and culture here as can be found in any village of its size in the West. Everything is decidedly western. We miss the dear old New England features of natural scenery, but hope to grow large-hearted and liberal in our views with an unlimited stretch of country on every hand, and nothing to obstruct our horizon. Every one speaks in glowing terms of the loveliness of the country here in the summer. The farming facilities are simply wonderful. Everything grows almost spontaneously. I am glad I came West. With enough to do, good health, kindly-hearted people all about us, a lovely country full of magnificent lakes and rivers, with smiling heavens above us, and the dear Lord's blessing to aid us in our work, we are thoroughly prepared and I expect to enjoy life, do good work for the Master, and be happy."

VERMONT.

The Montpelier Preachers' Meeting is an accomplished fact. Some twenty brethren were present the first Monday in the month. A constitution and by-laws were adopted, giving all Methodist preachers the privileges of membership — the expenses being met by a pro capita tax on the members. Bro. D. E. Miller, of Montpelier, read an excellent paper on the much-discussed question of "Probation," giving the best exegesis of the Scriptures involved in the discussion we remember to have seen, on the basis of Dr. N. West, in the Presbyterian Quarterly and Princeton Review.

The Ministerial Associations for St. Albans, St. Johnsbury, Springfield and Montpelier districts have just been held, and all of them were especially interesting and profitable.

Extra meetings have been held with good results at Williamstown. Bro. G. L. Wells has been assisted by neighboring pastors.

Bro. D. Lewis has so far recovered as to be able to remove to his farm in Hardwick. The many friends of both Bros. Clapp and Lewis will earnestly pray for their early restoration to the work, in which their services are greatly needed.

Extra meetings on the Gaysville and Stony Brook charge, at the latter place, have resulted in quite an awakening.

Bro. O. C. Poland has been assisted by the ministers in the vicinity.

H. A. S.

UNION MUTUAL LIFE INSURANCE COMPANY. — The record for the year 1882, when compared with that of previous years, shows that wonderful progress has been made. The increase during the year in some of the principal items was as follows:

In cash assets and mortgages \$409,545.51

In dividends paid to policy holders 12,811.93

In policies issued during the year 268

In amount of insurance issued during the year \$1,234,649.00

In whole number of policies in force 315

In amount of insurance \$465,890.00

In income 20,263.14

Increase in surplus, 1882 over 1881 23,293.76

Increase in surplus, 1882 over 1880 73,106.02

Increase in surplus, 1882 over 1879 123,269.56

Increase in surplus, 1882 over 1878 224,542.02

Increase in surplus, 1882 over 1877 302,650.76

Notwithstanding the increase in the material items which indicate the company's prosperity, we observe:

The decrease in expenses of management \$4,774.34

The decrease on amount of real estate 338,160.58

The figures we have given show that during the past year the company has been guided by a firm and skillful hand,

and is in an eminently prosperous condition.

A Cough, Cold or Sore Throat should not be neglected. BROWN'S BRONCHIAL TROCHISCS are a simple remedy, and will give immediate relief. Price 25 cts.

Quicken the circulation of your blood by using Wheat Bitters, the great blood food.

"When a man buys a penny paper he becomes a missionary, simply because he is one cent out." Buy a bottle of Ely's Cream Balm and it will cure your catarrh and cold in the head. See advt. for further facts.

Do not fail to try Wheat Bitters. Malaria is not found where it is used and Dyspepsia is not heard of. "Fact: try it!"

"The same measure will not suit all circumstances." But Kidney-Wort suits all cases of liver, bowel and kidney disease, and their concomitants, piles, constipation, diabetes, ague, etc. Try it and you will say so too.

If a well poisoned, we be to those who drink thereof. It is worse to poison the fountain of life for one's self and for posterity. Often by carelessness, or misfortune, or inheritance, this has been done. Ayer's Sarsaparilla frees the blood, the vital stream, and restores appetite, strength and health.

The Rev. Dr. Lathrop came to rely upon Sanford's Radical Cure for Catarrh as a means of clearing his head and throat preparatory to the delivery of his discourses. Few divines have suffered more from Catarrh, and few have more warmly praised the marvelous properties of Sanford's Radical Cure. Complete external and internal treatment for one dollar.

The convenience of sending goods by mail or express is well assured by LEWAND'S FRENCH DYE HOUSE, 17 Temple Place, Boston, U. S. A.

Jones, McDuffee & Stratton are opening a choice line of Canton China just now.

QUARTERLY MEETINGS.

BANGOR DISTRICT — FOURTH QUARTER.

MARCH.

Patten, 3, 4. Monro, 24, 25, a. m.

Waterville, 11, 12. Winterport, 24, a. m.

Houlton & Houlton, Bangor, 1st Ch., 29, eve.

17, 18.

APRIL.

Carleton & Fort Fair, 1, 2. Bangorville & Guilford, 21, 22.

1, 2. Bangor, 7, 8. Orono, 28, 29, a. m.

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CANTON CHINA.

Just landed, importations by barques

Nehemiah Gibson and Sarah S. Ridgway, from Hong Kong, consisting of

Dinner Sets, Salad Sets,

Dessert Sets, Tea Sets,

Broth Bowls,

Umbrella Receivers,

Duplex Lamps,

—AND—

Camphor Wood Trunks,

(So desirable for storing Furs and Woollens).

127 We can recommend the CANTON

China China as being the best and

most serviceable ware, both in

body and decoration, in existence.

Also from Limoges.

DECORATED PUDDING DISHES

(A novelty for the pudding course).

Also from the ROYAL WORCESTER PORCE-

LAINE CO., Ornamental Pieces for the Mantel and

Cabinet.

WHOLESALE AND RETAIL.

JONES, McDUFFEE & STRATTON

51 to 59 Federal Street,

BOSTON.

WILBOR'S COMPOUND OF

PURE COD LIVER

OIL AND LIME.

To the Consumptive. Let those who

languish under the fatal severity of our climate

strongly recommend this Compound of

Cod Liver Oil and Lime, as a safe and

reliable remedy, and one which will

bring about a permanent cure. It is

the best of all remedies for the

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